جلاء القلوب

بذکر

تصرفات النبی المحبوب

Revival of Hearts by mentioning the Tasarrufaat of Beloved Prophet



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Titles and Page Numbers

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

نَحمَدُه وَ نُصَلِّیۡ عَلٰی رَسُوۡلِه الکَرِیم

Section-1. Regarding the Kauthar granted by Allah to Prophet(ﷺ)

Allah says in Quran :

إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ

(O Beloved) Indeed We have bestowed on you an infinite abundance , (every kind of superiority, bliss and bounty) .

[Quran , Kausar ,108 :1]

عَنِ ابْنِ عَبَّاسٍ. رضی الله عنه. قَالَ الْكَوْثَرُ الْخَيْرُ الْكَثِيرُ الَّذِي أَعْطَاهُ اللَّهُ إِيَّاهُ. قَالَ أَبُو بِشْرٍ قُلْتُ لِسَعِيدٍ إِنَّ أُنَاسًا يَزْعُمُونَ أَنَّهُ نَهَرٌ فِي الْجَنَّةِ. فَقَالَ سَعِيدٌ النَّهَرُ الَّذِي فِي الْجَنَّةِ مِنَ الْخَيْرِ الَّذِي أَعْطَاهُ اللَّهُ إِيَّاهُ.

Narrated Ibn Abbas(r.a):
The word 'Al-Kauthar' means the ***abundant good which Allah gave to him*** (the Prophet Muhammad(ﷺ)). Abu Bishr said: I said to Sa`id, "Some people claim that it (Al-Kauthar) is a river in Paradise." Sa`id replied, "***The river which is in Paradise is one item of that good which Allah has bestowed upon him*** (Muhammad(ﷺ)).

[*Sahih Bukhari ,Kitab ut Tafseer , # 4966 ; Kitab ur Riqaq , # 6578*]
Also see : Ibn Mubarak , Al-Zuhd , 1/562 # 1614 ; Nasai , Sunan ul Kubra , 10/346 # 11640

Imam Fakhruddin Razi writes :

الْمُرَادُ مِنَ الْكَوْثَرِ جَمِيعُ نِعَمِ اللَّهِ عَلَى مُحَمَّدٍ عَلَيْهِ السَّلَامُ، وَهُوَ الْمَنْقُولُ عَنِ ابْنِ عَبَّاسٍ لِأَنَّ لَفْظَ الْكَوْثَرِ يَتَنَاوَلُ الْكَثْرَةَ الْكَثِيرَةَ، فَلَيْسَ حَمْلُ الْآيَةِ عَلَى بَعْضِ هَذِهِ النِّعَمِ أَوْلَى مِنْ حَمْلِهَا عَلَى الْبَاقِي فَوَجَبَ حَمْلُهَا عَلَى الْكُلِّ

“ Al-Kausar refers to all the blessings(bounties) which Allah conferred upon Muhammad (ﷺ) .This is the meaning cited from Ibn Abbas (r.a) . (All the) Abundance of Excessiveness (in bounties) are included in the word ‘ Kausar ’ .One cannot apply it for some of these bounties and leave it for other bounties.Rather its application is on all the bounties.”

[Razi , Tafseer Mafatih al Ghaib, 32/316 , Tafseer Surah Kausar]

Imam Mahmud Alusi writes :

وفي إسناد الإعطاء إليه دون الإيتاء إشارة إلى أن ذلك إيتاء على جهة التمليك

The word **‘إعطاء’** has been used instead of **‘إيتاء’** ,which signifies that this A’ta (grant) is of ownership (i,e Allah has made Prophet the owner of abundance)

[Tafseer Ruh ul Ma’ani , 15/480 , Tafseer Surah Kausar]

Shaykh Ibn Taymiya writes :

{إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ}. دَلَّ عَلَى أَنَّهُ أَعْطَاهُ الْخَيْرَ كُلَّهُ كَامِلًا مُوَفَّرًا وَإِنْ نَالَ مِنْهُ بَعْضُ أُمَّتِهِ شَيْئًا كَانَ ذَلِكَ الَّذِي نَالَهُ بِبَرَكَةِ اتِّبَاعِهِ

“ This Verse indicates(establishes) that , ***Allah has given him all the khair(goodness in abundance) and granted it completely upon him*** . And whatever some of his Ummatis received from that , they received it by the blessings of following him ..”

[Majmu al Fatawa , 16/530 and also in his Tafseer al Kabir ,7/48]

Section-2.The Keys of world,hereafter and the treasures are in his hands

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " بُعِثْتُ بِجَوَامِعِ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَبَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ فَوُضِعَتْ فِي يَدَىَّ " . قَالَ أَبُو هُرَيْرَةَ فَذَهَبَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَنْتُمْ تَنْتَثِلُونَهَا .

Abu Huraira(r.a) reported:

The Messenger of Allah (ﷺ) said: I have been commissioned with words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies): and ***while I was asleep I was brought the keys of the treasures of the earth which were placed in my hand***. And Abi Huraira added: The Messenger of Allah (ﷺ) has left (for his heavenly home) and you are now busy in getting them.

Sahih Bukhari,Kitab al Ta'beer,Hadith : 6998 ,7013 :: Kitab al Jihad wa Siyyar: 2977
Kitab al aytesam bil Kitab wa Sunnah : 7273
Sahih Muslim,Kitab al Masajid wa Mawdi al Salah ,Hadith : 523
Sunan Nasa'i,Kitab al jihad ,Hadith : 3087

Similar Hadith is Narrated by Sayyidna Ali (a.s)

عَلِيَّ بْنَ أَبِي طَالِبٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أُعْطِيتُ مَا لَمْ يُعْطَ أَحَدٌ مِنَ الْأَنْبِيَاءِ» فَقُلْنَا: يَا رَسُولَ اللَّهِ، مَا هُوَ قَالَ؟: «نُصِرْتُ بِالرُّعْبِ، وَأُعْطِيتُ مَفَاتِيحَ الْأَرْضِ، وَسُمِّيتُ أَحْمَدَ، وَجُعِلَ التُّرَابُ لِي طَهُورًا، وَجُعِلَتْ أُمَّتِي خَيْرَ الْأُمَمِ»

Sayyidna Ali (a.s) narrates, Prophet(ﷺ) said , "I have been given that which other prophets before me were not given.I asked , " What are they O Messenger of Allah ? He said , " I have been assisted by Ra'ab(i,e my enemies tremble for months by merely hearing my name) ***and i have been given keys of the earth ;*** I have been named ' Ahmed ' ; The earth(soil) have been made purifying like water for me ; And my Ummah has been titled with ' The Best Ummah ' .

Musnad Ahmed , 2/156 # 763 ; 2/460 # 1361
Musannaf Ibn Abi Shaiba, 6/304 # 31647
Ajury , Al-Shariah , 3/1553 # 1043

عَنْ عُقْبَةَ، أَنَّ النَّبِيَّ صلى الله عليه وسلم خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلاَتَهُ عَلَى الْمَيِّتِ، ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ فَقَالَ "إِنِّي فَرَطٌ لَكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي لأَنْظُرُ إِلَى حَوْضِي الآنَ، وَإِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الأَرْضِ.أَوْ مَفَاتِيحَ الأَرْضِ.وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنِّي أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا ".

Narrated Uqba(r.a):
One day the Prophet (ﷺ) went out and offered the (funeral) prayer for the people (i.e. martyrs) of Uhud as he used to offer a funeral prayer for any dead person, and then (after returning) he ascended the pulpit and said, "I am your predecessor before you, and I am a witness upon you, and I am looking at my Tank just now, and ***I have been given the keys of the treasures of the world (or the keys of the world).*** By Allah, I am not afraid that you will worship others besides Allah after me, but I am afraid that you will compete with each other for (the pleasures of) this world."

Sahih Bukhari # 4085 # 3596 # 6426 # 6590
Sahih Muslim # 2296

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَنَا أَوَّلُهُمْ خُرُوجًا، وَأَنَا قَائِدُهُمْ إِذَا وَفَدُوا، وَأَنَا خَطِيبُهُمْ إِذَا أَنْصَتُوا، وَأَنَا مُسْتَشْفِعُهُمْ إِذَا حُبِسُوا، وَأَنَا مُبَشِّرُهُمْ إِذَا أَيِسُوا، الْكَرَامَةُ وَالْمَفَاتِيحُ يَوْمَئِذٍ بِيَدِي، وَأَنَا أَكْرَمُ وَلَدِ آدَمَ عَلَى رَبِّي، يَطُوفُ عَلَيَّ أَلْفُ خَادِمٍ كَأَنَّهُمْ بَيْضٌ مَكْنُونٌ، أَوْ لُؤْلُؤٌ مَنْثُورٌ»

Anas(r.a) narrates , Prophet(ﷺ) said " (On the day of resurrection) I will be the first who will emerge (from my grave) , I will be the leader of all when they will come in troops ; When everyone will be silent , I will speak for them(on their behalf) ; When they will be arrested I will intercede for them ; When they will become disappointed(hopeless) I will give them Glad tidings ; ***On that day (all) the Dignity and Keys will be in my***

hand. I am the Noblest (most honourable) for Allah amongst all the children of Adam .***Thousand slaves will circumambulate(do Tawaf) around me like white pearls*** .”

Sunan Darmi ,1/196 # 49
Khallal , Al-Sunnah , 1/208 # 235
Baghwi , Sharh us Sunnah , 13/203 # 3624

عن أم الدرداء، قالت: قلت لكعب الحبر: كيف تجدون صفة رسول الله صلى الله عليه وسلم في التوراة؟ قال

: " نجده: محمد رسول الله، اسمه المتوكل، ليس بفظ ولا غليظ ولا سخاب بالأسواق، وأعطى المفاتيح ليبصر

الله تعالى به أعينا عورا، ويسمع به آذانا وقرا، ويقيم به ألسنا معوجة حتى يشهد أن لا إله إلا الله وحده لا

شريك له. يعين المظلوم ويمنعه " .

Umme Darda (r.a) narrates,Ka’ab al Ahbar was asked ,how was the description of Prophet(ﷺ) in Torah ?.
Ka’ab al Ahbar said:“It was written in Torah that, “Muhammad is the Messenger of Allah.His name is Mutawakkil.Neither is he harsh nor is he coarse.He never screams in the markets***.he has been given the keys so that through him,allah can give sight to the blind ,give hearing to the deaf and give the power of speech to those who are dumb***.This will be the case until the people will testify that ,there is no deity except Allah ,who has no partner.That the Prophet(ﷺ) will protect the oppressed and the weak ,and save them from being deemed weak.

Sirat Ibn Ishaq ,1/141
Baihaqi , Dalail un Nubuwwah , 1/377
Ibn Kathir , Sirat un Nabawiyyah , 1/328
Qastalani , Mawahib ul laduniya, 2/549
Suyuti , Khasais ul Kubra , 1/20

*** Hafiz Ibn Kathir said :**

وَقَدْ رُوِيَ عَنْ كَعْبٍ مِنْ غير هَذَا الْوَجْه.

“ This has been narrated from Ka'ab from other(different) routes too apart from this.”

عَنِ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: "أُوتِيتُ مَفَاتِيحَ كُلِّ شَيْءٍ إِلَّا الْخَمْسَ"

Ibn Umar(r.a) narrated , Prophet(ﷺ) said , " **I have been given the keys of everything** , except five " *

Musnad Ahmed ,9/412 # 5579
Tabarani , Mu'jam al Kabeer , 12/360 # 13344

[* I have compiled an article on this subject and proved in it that ,even those 5 were granted to Prophet (ﷺ) and its upon his wish that whenever he want Allah will make him aware of it]

عَنْ ثَوْبَانَ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم قَالَ "إِنَّ اللَّهَ تَعَالَى زَوَى لِيَ الأَرْضَ حَتَّى رَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا وَأَعْطَانِي الْكَنْزَيْنِ الأَحْمَرَ وَالأَبْيَضَ"

Thauban(r.a) reported that Allah's Messenger (ﷺ) said. Verily, Allah drew the ends of the world near me until I saw its east and west, and ***He bestowed upon me two treasures, the red and the white.***

Sahih Muslim,Kitab ul Fitan ,# 2889
Sunan Tirmizi # 2176
Sunan Ibn Majah # 3952
Sunan Abu Dawud # 4252

عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "يَا عَائِشَةُ لَوْ شِئْتُ لَسَارَتْ مَعِي جِبَالُ الذَّهَبِ وَالْفِضَّةِ

Aisha (r.a) narrates ,Prophet(ﷺ) said, " O Aisha ! If I wished ,then mountains of Gold and silver would walk alongwith me " .

Ahmed bin Hanbal , Al-Zuhud , 1/15 # 76
Musnad Abu Ya'la , 8/318 # 4920
Hammad bin Ishaq , Tarkatun-Nabi , 1/72
Tabaqat Ibn Sa'ad ,1/360
Juzz Ibn Arfah , 1/52 # 20
Abul Qasim Baghwi , Nusqah Talut bin Ibad ,1/40 # 71
Abu Shaykh , Akhlaq al Nabi , 2/500 # 475
Baihaqi ,Shu'ab ul Iman , 3/61 # 1395
Haythmi,Majma az Zawaid, 9/19 # 14210 [Imam Hayhtmi graded its chain 'Hasan']
Mishkat al Masabih , 3/268 # 5835

Section-3. His Tasarruf & Authority in the Matters of Shariah

It was the belief of Sahaba that Prophet(ﷺ) has the authority to change the names of day,month and place as per his wish.

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، ذَكَرَ النَّبِيَّ صلى الله عليه وسلم قَعَدَ عَلَى بَعِيرِهِ، وَأَمْسَكَ إِنْسَانٌ بِخِطَامِهِ. أَوْ بِزِمَامِهِ. قَالَ " أَىُّ يَوْمٍ هَذَا ". فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ سِوَى اسْمِهِ. قَالَ " أَلَيْسَ يَوْمَ النَّحْرِ ". قُلْنَا بَلَى. قَالَ " فَأَىُّ شَهْرٍ هَذَا ". فَسَكَتْنَا حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ. فَقَالَ " أَلَيْسَ بِذِي الْحِجَّةِ ". قُلْنَا بَلَى. قَالَ " فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ بَيْنَكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا. لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، فَإِنَّ الشَّاهِدَ عَسَى أَنْ يُبَلِّغَ مَنْ هُوَ أَوْعَى لَهُ مِنْهُ ".

Narrated Abi Bakra(r.a):
Once the Prophet (ﷺ) was riding his camel and a man was holding its rein. The Prophet (ﷺ) asked, "What is the day today?" ***We kept quiet, thinking that he might give that day another name.*** He said, "Isn't it the day of Nahr (slaughtering of the animals of sacrifice)" We replied, "Yes." He further asked, "Which **month** is this***?" We again kept quiet, thinking that he might give it another name***. Then he said, "Isn't it the month of Dhul-Hijja?" We replied, "Yes." He said, "Verily! Your blood, property and honor are sacred to one another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience."

[Sahih Bukhari ,Kitab ul Ilm # 67]

Narrated Abu Bakra(r.a):
The Prophet (ﷺ) said, "Time has taken its original shape which it had when Allah created the Heavens and the Earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession, i.e. Dhul-Qa'da, Dhul-Hijja and Al-Muharram, and the fourth is Rajab which is named after the Mudar tribe, between (the month of) Jumaida (ath-thania) and Sha'ban." Then the Prophet (ﷺ) asked, "Which is this month?" ***We said, "Allah and His Apostle know better." On that the Prophet (ﷺ)***

kept quiet so long that we thought that he might name it with another name. Then the Prophet (ﷺ) said, "Isn't it the month of Dhul-Hijja?" We replied, "Yes." Then he said, "Which town is this?" "We replied, "Allah and His Apostle know better." On that he kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the town of Mecca?" We replied, "Yes, " Then he said, "Which day is today?" We replied, "Allah and His Apostle know better." He kept quiet so long that we thought that he might name it with another name. Then he said, "Isn't it the day of An- Nahr (i.e. sacrifice)?" We replied, "Yes." He said, "So your blood, your properties, (The sub-narrator Muhammad said, 'I think the Prophet (ﷺ) also said: And your honor..) are sacred to one another like the sanctity of this day of yours, in this city of yours, in this month of yours; and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become infidels after me, cutting the throats of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed will understand it better than those who have actually heard it." (The sub-narrator, Muhammad, on remembering that narration, used to say, "Muhammad spoke the truth!") He (i.e. Prophet) then added twice, "No doubt! Haven't I conveyed (Allah's Message) to you?"

[Sahih Bukhari # 4406 , # 5550]

Prophet(ﷺ) made Madinah Sacred (Haram)

عَنْ أَنَسِ بْنِ مَالِكٍ. رضى الله عنه. أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم طَلَعَ لَهُ أُحُدٌ فَقَالَ " هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ، وَإِنِّي حَرَّمْتُ مَا بَيْنَ لاَبَتَيْهَا "

Narrated Anas bin Malik:

When the mountain of Uhud appeared before Allah's Messenger (ﷺ) he said, "This Is a mountain that loves us and is loved by us. O, Allah! Abraham made Mecca a Sanctuary, and ***I have made Medina (i.e. the area between its two mountains) a Sanctuary as well***."

Sahih Bukhari Kitab al Maghazi,Hadith:4084
Sahih Bukhari : Kitab al Ahadees al Ambiya,Hadith : 3367 :: Kitab al aytesam bil Kitab wa Sunnah,Hadith :7333 :: Kitab al Jihad ,Hadith : 2889

Similar Ahadith ,which proves that Madina is made Haram by Prophet Muhammad(peace be upon him) is also narrated by Zaid bin Asim,Rafi bin Khadij,Abu Saeed Khudri ,Abu Qatada ,Jabir bin Abdullah ,Abu Huraira,Sa'ad bin Abi Waqqas, etc [May Allah be pleased with them]

Prophet(ﷺ) exempted a plant from haram,even though the plants in haram were made forbidden to cut .

عَنِ ابْنِ عَبَّاسٍ. رضى الله عنهما .أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " إِنَّ اللَّهَ حَرَّمَ مَكَّةَ، فَلَمْ تَحِلَّ لأَحَدٍ قَبْلِي، وَلاَ تَحِلُّ لأَحَدٍ بَعْدِي، وَإِنَّمَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، لاَ يُخْتَلَى خَلاَهَا، وَلاَ يُعْضَدُ شَجَرُهَا، وَلاَ يُنَفَّرُ صَيْدُهَا، وَلاَ تُلْتَقَطُ لُقَطَتُهَا إِلاَّ لِمُعَرِّفٍ ". وَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ إِلاَّ الإِذْخِرَ لِصَاغَتِنَا وَقُبُورِنَا. فَقَالَ " إِلاَّ الإِذْخِرَ ". وَعَنْ خَالِدٍ عَنْ عِكْرِمَةَ قَالَ هَلْ تَدْرِي مَا لاَ يُنَفَّرُ صَيْدُهَا هُوَ أَنْ يُنَحِّيَهُ مِنَ الظِّلِّ، يَنْزِلُ مَكَانَهُ.

Narrated Ibn `Abbas:

"The Prophet (ﷺ) said, 'Allah has made Mecca, a sanctuary, so it was a sanctuary before me and will continue to be a sanctuary after me. It was made legal for me (i.e. I was allowed to fight in it) for a few hours of a day. It is not allowed to uproot its shrubs or to cut its trees, or to chase (or disturb) its game, or to pick up its luqata (fallen things) except by a person who would announce that (what he has found) publicly.' Al-`Abbas said, 'O Allah's Messenger (ﷺ)! Except Al-Idhkhir (a kind of grass) (for it is used) by our goldsmiths and for our graves.' The Prophet (ﷺ) then said, 'Except Al-Idhkhir.' " `Ikrima said, 'Do you know what "chasing or disturbing" the game means? It means driving it out of the shade to occupy its place."

Sahih al Bukhari,3/14,Hadith:1833 :: Kitab al Buyu,Hadith:2090 Kitab al Jizyah and Mawaada'ah ,Hadith : 3189
Sunan Nasa'I ,Kitab al Manasik al Hajj , Hadith : 2892

This Hadith is also narrated by Abu Huraira,Safiya bint Shaiba [May Allah be pleased with them]

If Prophet(ﷺ) would have said "Yes" then Hajj would have become compulsory every year.

عَنْ أَبِي هُرَيْرَةَ، قَالَ خَطَبَنَا رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " أَيُّهَا النَّاسُ قَدْ فَرَضَ اللَّهُ عَلَيْكُمُ الْحَجَّ فَحُجُّوا " . فَقَالَ رَجُلٌ أَكُلَّ عَامٍ يَا رَسُولَ اللَّهِ فَسَكَتَ حَتَّى قَالَهَا ثَلاَثًا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لَوْ قُلْتُ نَعَمْ لَوَجَبَتْ وَلَمَا اسْتَطَعْتُمْ - ثُمَّ قَالَ - ذَرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلاَفِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِشَىْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَىْءٍ فَدَعُوهُ "

Abu Huraira (Allah be pleased with him) reported:
Allah's Messenger (ﷺ) addressed us and said: O people, Allah has made Hajj obligatory for you; so perform Hajj. Thereupon a person said: Messenger of Allah, (is it to be performed) every year? He (the Holy Prophet) kept quiet, and he repeated (these words) thrice, whereupon Allah's Messenger (ﷺ) said: ***If I were to say" Yes," it would become obligatory (for you to perform it every year)*** and you would not be able to do it. Then he said: Leave me with what I have left to you, for those who were before you were desroyed because of excessive questioning, and their opposition to their apostles. So when I command you to do anything, do it as much as it lies in your power and when I forbid you to do anything, then abandon it.

Sahih Muslim , 2/975 ,Kitab al Haj , Hadith : 1337
Sunan Nasa'i , Kitab al Manasik , Hadith : 2619

Also Narrated by Sayyidna Ali(a.s) ,Ibn Abbas (r.a) , Anas bin Malik (r.a)

[See Sunan Tirmidhi,Kitab al Haj-Hadith:814 :: Musnad Ahmed ,1/113 :: Nasa'i ,Manasik al Haj, 1/61]

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالُوا يَا رَسُولَ اللَّهِ الْحَجُّ فِي كُلِّ عَامٍ قَالَ " لَوْ قُلْتُ نَعَمْ لَوَجَبَتْ وَلَوْ وَجَبَتْ لَمْ تَقُومُوا بِهَا وَلَوْ لَمْ تَقُومُوا بِهَا عُذِّبْتُمْ "

It was narrated that Anas bin Malik said:
“They said: ‘O Messenger of Allah, is Hajj (required) every year?’ He said: ‘***If I were to say yes, it would have become obligatory,*** and if it were to become obligatory, you would not (be able to) do it, and if you did not do it you would be punished.’”

[Sunan Ibn Maaja # 2996]

The Prophet(ﷺ) allowed Abu Burda(r.a) to sacrifice a 6 month old lamb.

عَنِ الْبَرَاءِ، قَالَ ضَحَّى خَالِي أَبُو بُرْدَةَ قَبْلَ الصَّلاَةِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " تِلْكَ شَاةُ لَحْمٍ " . فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ عِنْدِي جَذَعَةً مِنَ الْمَعْزِ فَقَالَ " ضَحِّ بِهَا وَلاَ تَصْلُحُ لِغَيْرِكَ " . ثُمَّ قَالَ " مَنْ ضَحَّى قَبْلَ الصَّلاَةِ فَإِنَّمَا ذَبَحَ لِنَفْسِهِ وَمَنْ ذَبَحَ بَعْدَ الصَّلاَةِ فَقَدْ تَمَّ نُسُكُهُ وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ " .

Al-Bara' reported:
My maternal uncle Abu Burda sacrificed his animal before ('Id) prayer. Thereupon Allah's Messenger (ﷺ) said: That is a goat (slaughtered for the sake of) flesh (and not as a sacrifice on the day of Adha). He said: I have a lamb of six months. Thereupon he said: Offer it as a sacrifice, but it will not justify for anyone except you, and then said: He who sacrificed (the animal) before ('Id) prayer, he in fact slaughtered it for his own self, and he who slaughtered after prayer, his ritual of sacrifice became complete and he in fact observed the religious practice of the Muslims.

Sahih Muslim ,Kitab al Adh-ha , 3/1552, Hadith:1961

Sahih Bukhari,Kitab al eidain , Hadith : 983

*<u>***In the commentary(Sharh) of this hadith Imam Qastalani(Rh) writes***</u> :

.خوصية له، لا تكون لغيره، إذ كان له، عليه الصلاة والسلام، أن يخص من شاء بما شاء من الأحكام

“The Prophet(ﷺ) granted him with one speciality which others don’t have any part of it .This was because the Prophet(ﷺ) had the authority that he can exempt whom(he want) from any Hukm(ruling) ”.

[Irshad as Sari Sharh Sahih Bukhari,Kitab al Eidain ,2/213, Under Hadith: 965]

Prophet(ﷺ) permitted Umme Atiyya(r.a) to mourn

عَنْ أُمِّ، عَطِيَّةَ قَالَتْ لَمَّا نَزَلَتْ هَذِهِ الآيَةُ { يُبَايِعْنَكَ عَلَى أَنْ لاَ يُشْرِكْنَ بِاللَّهِ شَيْئًا } { وَلاَ يَعْصِينَكَ فِي مَعْرُوفٍ }
قَالَتْ كَانَ مِنْهُ النِّيَاحَةُ . قَالَتْ فَقُلْتُ يَا رَسُولَ اللَّهِ إِلاَّ آلَ فُلاَنٍ فَإِنَّهُمْ كَانُوا أَسْعَدُونِي فِي الْجَاهِلِيَّةِ فَلاَ بُدَّ لِي مِنْ
أَنْ أُسْعِدَهُمْ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِلاَّ آلَ فُلاَنٍ " .

Hafsa narrated on the authority of Umm 'Atiyya that she said:
When this verse was revealed:" When believing women came to thee giving thee a pledge that they will not associate aught with Allah, and will not disobey thee in good" (lx. 12), she (Umm Atiyya) said: In (this pledge) was also included wailing. I said: Messenger of Allah, except members of such a tribe who helped me (in lamentation) during pre-Islamic days, there is left no alternative for me, but that I should also help them. Upon this the Messenger of Allah (ﷺ) said: (Yes) but only in case of the members of such a tribe.

Sahih Muslim,Kitab al Janaiz ,2/645 , Hadith : 937

In Narration of Nasa'i the Prophet said to her "اذْهَبِي فَأَسْعِدِيهَا " (Go and help her)

[Sunan Nasai ,Kitab al Baya'h ,Hadith : 4179]

In Sunan Tirmidhi,the words are "the Prophet permitted her"

[Sunan Tirmidhi ,Kitab al Tafsir ,under Tafsir of 60:12 ,Hadith: 3318]

*** Imam Nawawi(Rh) comments under this Hadith :***

وَلِلشَّارِعِ أَنْ يَخُصَّ مِنَ الْعُمُومِ مَا شَاءَ

" The Prophet permited this only for Umm Atiyyah and for concerning that particular household .The Prophet(ﷺ) had the choice of exempting whomever he wished from the general ruling"

[Imam Nawawi ,Sharh Sahih Muslim, 6/238]

Prophet(ﷺ) allowed one of his companions , a Surah of the Quran as a replacement for paying dowry(Mahr).

سَهْلُ بْنُ سَعْدٍ، كُنَّا عِنْدَ النَّبِيِّ صلى الله عليه وسلم جُلُوسًا فَجَاءَتْهُ امْرَأَةٌ تَعْرِضُ نَفْسَهَا عَلَيْهِ فَخَفَّضَ فِيهَا النَّظَرَ وَرَفَعَهُ فَلَمْ يُرِدْهَا، فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ زَوِّجْنِيهَا يَا رَسُولَ اللَّهِ. قَالَ " أَعِنْدَكَ مِنْ شَىْءٍ ". قَالَ مَا عِنْدِي مِنْ شَىْءٍ. قَالَ " وَلاَ خَاتَمًا مِنْ حَدِيدٍ ". قَالَ وَلاَ خَاتَمًا مِنْ حَدِيدٍ وَلَكِنْ أَشُقُّ بُرْدَتِي هَذِهِ فَأُعْطِيهَا النِّصْفَ، وَآخُذُ النِّصْفَ. قَالَ " لاَ، هَلْ مَعَكَ مِنَ الْقُرْآنِ شَىْءٌ ". قَالَ نَعَمْ. قَالَ " اذْهَبْ فَقَدْ زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ ".

Narrated Sahl bin Sa`d:
While we were sitting in the company of the Prophet (ﷺ) a woman came to him and presented herself (for marriage) to him. The Prophet (ﷺ) looked at her, lowering his eyes and raising them, but did not give a reply. One of his companions said, "Marry her to me O Allah's Messenger (ﷺ)!" The Prophet (ﷺ) asked (him), "Have you got anything (as Mahr)?" He said, "I have got nothing." The Prophet (ﷺ) said, "Not even an iron ring?" He Said, "Not even an iron ring, but I will tear my garment into two halves and give her one half and keep the other half." The Prophet; said, "No. Do you know some of the Qur'an (by heart)?" He said, "Yes." The Prophet (ﷺ) said, "***Go, I have agreed to marry her to you with what you know of the Qur'an (as her Mahr)."***

Sahih Bukhari # 5132 , # 5126, # 5030 , # 5135 , #5149
Sahih Muslim # 1425
Sunan Abi Dawud # 2111
Sunan Tirmizi # 1114
Sunan an-Nasa'i # 3339

عن أبي النعمان الأزدي-أن رجلا خطب امرأة، فقال النبيّ صلى الله عليه وسلّم:

«أصدقها» . قال: ما عندي شيء. قال: «أما تحسن سورة من القرآن فأصدقها السّورة، ولا تكون لأحد بعدك مهرا» .

Abu Nu’man Azdi narrates that a man affianced a woman for marriage.The Prophet(ﷺ) asked him to pay his dowry(Mahr).He said he has nothing with him(to pay as Mahr) .The Prophet(ﷺ) said , “Don’t you know a Surah of the Quran ? Teach the Surah and that will be your Dowry(Mahr).But It will be not sufficient for anybody else after you”.

Imam Ibn Hajar al Asqlani ,Al Isabah fi Tamyiz as Sahaba, 7/340 ,# 10652 (Abu Nu’man al Azdi’s biography)

Prophet(ﷺ) regarded the witness of Khuzaima bin Thabit equal to witness of two .

أَنَّ عَمَّهُ، حَدَّثَهُ وَهُوَ، مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم أَنَّ النَّبِيَّ صلى الله عليه وسلم ابْتَاعَ فَرَسًا مِنْ أَعْرَابِيٍّ فَاسْتَتْبَعَهُ النَّبِيُّ صلى الله عليه وسلم لِيَقْضِيَهُ ثَمَنَ فَرَسِهِ فَأَسْرَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَشْىَ وَأَبْطَأَ الأَعْرَابِيُّ فَطَفِقَ رِجَالٌ يَعْتَرِضُونَ الأَعْرَابِيَّ فَيُسَاوِمُونَهُ بِالْفَرَسِ وَلاَ يَشْعُرُونَ أَنَّ النَّبِيَّ صلى الله عليه وسلم ابْتَاعَهُ فَنَادَى الأَعْرَابِيُّ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ إِنْ كُنْتَ مُبْتَاعًا هَذَا الْفَرَسَ وَإِلاَّ بِعْتُهُ . فَقَامَ النَّبِيُّ صلى الله عليه وسلم حِينَ سَمِعَ نِدَاءَ الأَعْرَابِيِّ فَقَالَ " أَوَلَيْسَ قَدِ ابْتَعْتُهُ مِنْكَ " . فَقَالَ الأَعْرَابِيُّ لاَ وَاللَّهِ مَا بِعْتُكَهُ . فَقَالَ النَّبِيُّ صلى الله عليه وسلم " بَلَى قَدِ ابْتَعْتُهُ مِنْكَ " . فَطَفِقَ الأَعْرَابِيُّ يَقُولُ هَلُمَّ شَهِيدًا . فَقَالَ خُزَيْمَةُ بْنُ ثَابِتٍ أَنَا أَشْهَدُ أَنَّكَ قَدْ بَايَعْتَهُ . فَأَقْبَلَ النَّبِيُّ صلى الله عليه وسلم عَلَى خُزَيْمَةَ فَقَالَ " بِمَ تَشْهَدُ " . فَقَالَ بِتَصْدِيقِكَ يَا رَسُولَ اللَّهِ . فَجَعَلَ رَسُولُ اللَّهِ صلى الله عليه وسلم شَهَادَةَ خُزَيْمَةَ بِشَهَادَةِ رَجُلَيْنِ

Narrated Uncle of Umarah ibn Khuzaymah:

The Prophet (ﷺ) bought a horse from a Bedouin. The Prophet (ﷺ) took him with him to pay him the price of his horse. The Messenger of Allah (ﷺ) walked quickly and the Bedouin walked slowly. The people stopped the Bedouin and began to bargain with him for the horse as and they did not know that the Prophet (ﷺ) had bought it.

The Bedouin called the Messenger of Allah (ﷺ) saying: If you want this horse, (then buy it), otherwise I shall sell it. The Prophet (ﷺ) stopped when he heard the call of the Bedouin, and said: Have I not bought it from you? The Bedouin said: I swear by Allah, I have not sold it to you. The Prophet (ﷺ) said: Yes, I have bought it from you. The Bedouin began to say: Bring a witness. Khuzaymah ibn Thabit then said: I bear witness

that you have bought it. The Prophet (ﷺ) turned to Khuzaymah and said: On what (grounds) do you bear witness?

He said: By considering you trustworthy, Messenger of Allah (ﷺ)! ***The Prophet (ﷺ) made the witness of Khuzaymah equivalent to the witness of two people.***

Sunan Abu Dawud , Kitab al Aqdhiya , 2/331 , Hadith : 3607
Sunan Nasa'i ,Kitab al Bayu , Hadith : 4647
Tahawi,Sharh Ma'ani al Athar,Kitab al Aqdhiya ,2/310
Tabarani , Al Mu'jam al Kabir , 4/87 , Hadith :3730
Kanzul Ummal , 13/379 , Hadith:37038

Note : From this Hadith it is clear that the Prophet(ﷺ) exempted Khuzayma(r.a) from the ruling mentioned in Quran , "and take for witness two persons from among you endued with justice "

[Surah Talaq ,65:2]

The Prophet(ﷺ) exempted a man from general ruling of compensation for breaking the fast.

عَنْ أَبِي هُرَيْرَةَ. رضى الله عنه. قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ هَلَكْتُ. فَقَالَ " وَمَا ذَاكَ ". قَالَ وَقَعْتُ بِأَهْلِي فِي رَمَضَانَ. قَالَ " تَجِدُ رَقَبَةً ". قَالَ لاَ. قَالَ " هَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ ". قَالَ لاَ. قَالَ " فَتَسْتَطِيعُ أَنْ تُطْعِمَ سِتِّينَ مِسْكِينًا ". قَالَ لاَ. قَالَ فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ بِعَرَقٍ. وَالْعَرَقُ الْمِكْتَلُ فِيهِ تَمْرٌ. فَقَالَ " اذْهَبْ بِهَذَا، فَتَصَدَّقْ بِهِ ". قَالَ عَلَى أَحْوَجَ مِنَّا يَا رَسُولَ اللَّهِ وَالَّذِى بَعَثَكَ بِالْحَقِّ مَا بَيْنَ لاَبَتَيْهَا أَهْلُ بَيْتٍ أَحْوَجُ مِنَّا. ثُمَّ قَالَ " اذْهَبْ، فَأَطْعِمْهُ أَهْلَكَ ".

Narrated Abu Huraira:

A man came to Allah's Messenger (ﷺ) and said, "I am ruined!" The Prophet (ﷺ) said to him, "What is the matter?" He said, "I have done a sexual relation with my wife (while fasting) in Ramadan." The Prophet said to him?" "Can you afford to manumit a slave?"

He said, "No." The Prophet (ﷺ) said, "Can you fast for two successive months?" He said, "No." The Prophet (ﷺ) said, "Can you feed sixty poor persons?" He said, "No." Then an Ansari man came with an Irq (a big basket full of dates). The Prophet said (to the man), "Take this (basket) and give it in charity." That man said, "To poorer people than we, O Allah's Messenger (ﷺ)? By Him Who has sent you with the Truth! There is no house in between the two mountains (of the city of Medina) poorer than we." So the Prophet (ﷺ) said (to him), "Go and feed it to your family" [your kaffara (compensation) will be accepted]."

Sahih al Bukhari , Kitab al Kaffara al Iman ,HAdith :6709 , 6710 ,6711::Kitab al Saum,Hadith:1936,1937 Kitab al Adab:6164 ,Kitab al Nafqat : 5368
Sahih Muslim,Kitab al Siyam,Hadith:1111
Sunan Tirmidhi ,Hadtih :724
Sunan Abu Dawud,Kitab al Saum,Hadith: 2390
Sunan Ibn Maaj'a,Hadith:1671

Prophet(ﷺ) accepted the Islam of a Man who wanted to Pray only twice

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عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ رَجُلٍ مِنْهُمْ، «أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَسْلَمَ عَلَى أَنَّهُ لَا يُصَلِّي إِلَّا صَلَاتَيْنِ، فَقَبِلَ ذَلِكَ مِنْهُ»

Nasr bin Asim narrates from a companion that he came to the Prophet(ﷺ) and accepted Islam on the condition that he will pray only twice a day (instead of 5 prayers).The Prophet(ﷺ) agreed (and accepted it) .

Musnad Ahmed ,5/24 , Hadith : 20302 and 5/363 ,Hadith : 23129
Musnad Ibn Abi Shaiba , 2/441 # 995
Ibn Abi Asim, Al Ahaad wal Masani , 2/195 , Hadith : 941

Prophet(ﷺ) has the authority to make things forbidden(Haraam)

المقداد بن الأسود يقول قال رسول الله صلى الله عليه و سلم لأصحابه ما تقولون فى الزنا قالوا حرمه الله ورسوله فهو حرام إلى يوم القيامة

Miqdad bin al Aswad narrates,Prophet(ﷺ) said to his companions , "What do you say concerning fornication ?" They replied , "Allah and HIS PROPHET(ﷺ) has made it Haram (forbidden)". It is Haraam till Qiyamah .

Musnad Ahmed, 6/8 , Hadith : 23905
Tabarani,Al Mu'jam al Kabeer,20/256 , Hadith: 605

عَنْ أَنَسِ بْنِ مَالِكٍ. رضی الله عنه أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم جَاءَهُ جَاءٍ فَقَالَ أُكِلَتِ الْحُمُرُ. فَسَكَتَ، ثُمَّ أَتَاهُ الثَّانِيَةَ فَقَالَ أُكِلَتِ الْحُمُرُ. فَسَكَتَ، ثُمَّ الثَّالِثَةَ فَقَالَ أُفْنِيَتِ الْحُمُرُ. فَأَمَرَ مُنَادِيًا فَنَادَى فِي النَّاسِ إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ. فَأُكْفِئَتِ الْقُدُورُ، وَإِنَّهَا لَتَفُورُ بِاللَّحْمِ.

Narrated Anas bin Malik:
Someone came to Allah's Messenger (ﷺ)s and said, "The donkeys have been eaten (by the Muslims)." The Prophet kept quiet. Then the man came again and said, "The donkeys have been eaten." The Prophet (ﷺ) kept quiet. The man came to him the third time and said, "The donkeys have been consumed." On that the Prophet (ﷺ) ordered an announcer to announce to the people, "***Allah and His Apostle forbid you to eat the meat of donkeys.***" Then the cooking pots were upset while the meat was still boiling in them.

Sahih Bukhari # 4199 , # 5528

Narrated Zahir Al-Aslami:(who was one of those who had witnessed (the Pledge of allegiance beneath) the Tree) While I was making fire beneath the cooking pots containing donkey's meat, the announcer of Allah's Messenger (ﷺ) announced, "***Allah's Messenger (ﷺ) forbids you to eat donkey's meat."***

[Sahih Bukhari # 4173]

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. رضى الله عنهما . أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ عَامَ الْفَتْحِ، وَهُوَ بِمَكَّةَ " إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالأَصْنَامِ "

Narrated Jabir bin `Abdullah:
I heard Allah's Messenger (ﷺ), in the year of the Conquest of Mecca, saying, "***Allah and His Apostle made illegal the trade of alcohol, dead animals, pigs and idols."***

Sahih al Bukhari, Kitab al buyu ,3/84 , Hadith: 2236
Sahih Muslim , Kitab al Maaqah Hadith : 4132
Sunan Nasa'I ,Kitab al FAra al Atirah , Hadith : 4256
Sunan Tirmidhi ,Kitab al Buyu , Hadith : 1297
Sunan Abu Dawud , Kitab al Ijarah , Hadith : 3486
Sunan Ibn Maaj'a , Kitab al Tijarat, Hadith : 225

قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَشْرَبْ مُسْكِرًا فَإِنِّي حَرَّمْتُ كُلَّ مُسْكِرٍ "

Abu Bakr bin Abi Musa narrated that his father said:(Last part of narration) :
"The Messenger of Allah (ﷺ) said: "Do not drink any intoxicant, ***for I have forbidden all intoxicants."***

Sunan Nasa'i ,Kitab al Ashriba , Hadith : 5603 ; Sunan ul Kubra, 5/80 # 5093
Musnad Abu Ya'la , 13/210 # 7239
Tahawi ,Sharh Mushkil al Athaar , 12/503 # 4979

عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَلاَ هَلْ عَسَى رَجُلٌ يَبْلُغُهُ الْحَدِيثُ عَنِّي وَهُوَ مُتَّكِئٌ عَلَى أَرِيكَتِهِ فَيَقُولُ بَيْنَنَا وَبَيْنَكُمْ كِتَابُ اللَّهِ فَمَا وَجَدْنَا فِيهِ حَلاَلاً اسْتَحْلَلْنَاهُ وَمَا وَجَدْنَا فِيهِ حَرَامًا حَرَّمْنَاهُ وَإِنَّ مَا حَرَّمَ رَسُولُ اللَّهِ صلى الله عليه وسلم كَمَا حَرَّمَ اللَّهُ "

Narrated Al-Miqdam bin Ma'dikarib:
that the Messenger of Allah (ﷺ) said: "Lo! Soon a Hadith from me will be conveyed to a man, while he is reclining on his couch, and he says: 'Between us and you is Allah's Book. So whatever we find in it that is lawful, we consider lawful, and whatever we find

in it that is unlawful, we consider it unlawful.' ***Indeed whatever the Messenger of Allah (ﷺ) made unlawful(haraam), it is the same as what Allah made unlawful."***

Sunan Tirmizi , 5/38 # 2664
Sunan Ibn Maaja , 1/6 # 12
Musnad Ahmed , 4/132 # 17233
Sunan Darmi , 1/153 # 586

The Prophet(ﷺ) exempted Zakat on horses and slaves

عَنْ عَلِيٍّ، رضی الله عنه قَالَ قَالَ رَسُولُ اللَّهِ صلی الله علیه وسلم " قَدْ عَفَوْتُ عَنِ الْخَيْلِ وَالرَّقِيقِ فَأَدُّوا زَكَاةَ أَمْوَالِكُمْ مِنْ كُلِّ مِائَتَيْنِ خَمْسَةً "

It was narrated that Ali(may Allah be pleased with him), said:
"The Messenger of Allah(ﷺ) said: " ***I have exempted you from (having to pay Zakah on) horses and slaves***. Pay the Zakah on your wealth, for every two hundred (Dirhams), five."

[Sunan Nasa'i , Kitab al Zakat , Hadith : 2477]

عَنْ عَلِيٍّ، عَلَيْهِ السَّلاَمُ قَالَ قَالَ رَسُولُ اللَّهِ صلی الله علیه وسلم " قَدْ عَفَوْتُ عَنِ الْخَيْلِ وَالرَّقِيقِ فَهَاتُوا صَدَقَةَ الرِّقَةِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمٌ وَلَيْسَ فِي تِسْعِينَ وَمِائَةٍ شَىْءٌ فَإِذَا بَلَغَتْ مِائَتَيْنِ فَفِيهَا خَمْسَةُ دَرَاهِمَ "

Narrated Ali (alaihi salam):
The Prophet (ﷺ) said: I have given exemption regarding horses and slaves; with regard to coins, however, you must pay a dirham for every forty (dirhams), but nothing is payable on one hundred and ninety. When the total reaches two hundred, five dirhams are payable.

[Sunan Abu Dawud , Kitab al Zakat,1/494 , Hadith : 1574]

Prophet(ﷺ) allowed Abdur Rahman bin Auf and Zubair bin Awwam to wear silk

عَنْ أَنَسٍ، قَالَ رَخَّصَ النَّبِيُّ صلى الله عليه وسلم لِلزُّبَيْرِ وَعَبْدِ الرَّحْمَنِ فِي لُبْسِ الْحَرِيرِ لِحِكَّةٍ بِهِمَا.

Narrated Anas:The Prophet (ﷺ) allowed Az-Zubair and `Abdur-Rahman to wear silk because they were suffering from an itch.

Sahih al Bukhari ,Kitab al Libas ,7/151 , Hadith : 5839 :: Kitab al Jihad , Hadith : 2921, 2922
Sahih Muslim , Kitab al Libas , Hadith : 5552
Sunan Nasa'i ,Kitab al Zeenah , Hadith : 5310 , 5311
Sunan Abu Dawud , Kitab al Libas , Hadith : 4056
Sunan Tirmidhi , Kitab al Libas , Hadith : 1722
Sunan Ibn Maaj'a , Kitab al Libas , Hadith : 3723

Maula Ali (may allah be pleased with him) was granted the permission to enter the Masjid in state of Janabah

عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لِعَلِيٍّ "يَا عَلِيُّ لاَ يَحِلُّ لأَحَدٍ أَنْ يُجْنِبَ فِي هَذَا الْمَسْجِدِ غَيْرِي وَغَيْرَكَ "

Narrated Abu Sa'eed(r.a): that the Messenger of Allah (ﷺ) said to 'Ali:
" O 'Ali! It is not permissible for anyone to be Junub in this Masjid except for you and I."

Sunan Tirmidhi , Kitab al Manaqib , Manaqib e Ali , 5/639 , Hadith : 3727
Musnad Abi Ya'la , 2/311 , Hadtih : 1042
Musnad Bazzar , 4/36 # 1197
Baihaqi , Sunan ul Kubra , 7/104 # 13403

Prophet(ﷺ) granted his Ahlul Bayth, the permission to enter Masjid in the state of Janabah .

أُمِّ سَلَمَةَ، قَالَتْ: خَرَجَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَسْجِدِ، فَنَادَى بِأَعْلَى صَوْتِهِ «أَلَا إِنَّ هَذَا الْمَسْجِدَ لَا يَحِلُّ لِجُنُبٍ، وَلَا لِحَائِضٍ إِلَّا لِلنَّبِيِّ وَأَزْوَاجِهِ وَفَاطِمَةَ بِنْتِ مُحَمَّدٍ، وَعَلِيٍّ

Umm Salamah(r.a) narrated that , “ Once Prophet(ﷺ) came out towards Masjid and announced loudly , ‘It is not permissible for anyone in the state of Janabah to enter the Masjid nor for any menstruating woman ,except for the Prophet,his wives ,Fatima bint Muhammad and Ali .’

[Tabarani , Al Mu’jam al Kabir ,23/373 , Hadith : 883]

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " أَلَا إِنَّ مَسْجِدِي حَرَامٌ عَلَى كُلِّ حَائِضٍ مِنَ النِّسَاءِ، وَكُلِّ جُنُبٍ مِنَ الرِّجَالِ، إِلَّا عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ عَلِيٍّ، وَفَاطِمَةَ، وَالْحَسَنِ وَالْحُسَيْنِ " رَضِيَ اللهُ عَنْهُمْ "

Umm Salamah(r.a) narrated that , “Prophet(ﷺ) said, ‘It is forbidden for every Menstruating woman and every Junub Man to enter this Masjid , except for Muhammad,his Ahlul Bayth , Ali, Fatima, Hasan and Hussain (May Allah be pleased with them all) ’ ” .

[Baihaqi , Sunan ul Kubra,7/104 # 13402]

Hazrath Bara bin Aazib (r.a) was allowed to wear gold ring.

محمد بن مالك قال رأيت على البراء خاتما من ذهب وكان الناس يقولون له لم تختم بالذهب وقد نهى عنه النبي صلى الله عليه و سلم فقال البراء بينا نحن عند رسول الله صلى الله عليه و سلم وبين يديه غنيمة يقسمها سبي وخرثي قال فقسمها حتى بقي هذا الخاتم فرفع طرفه فنظر إلى أصحابه ثم خفض ثم رفع طرفه فنظر إليهم ثم خفض ثم رفع طرفه فنظر إليهم ثم قال أي براء فجئته حتى قعدت بين يديه فأخذ الخاتم فقبض على كرسوعي ثم قال خذ البس ما كساك الله ورسوله قال وكان البراء يقول كيف تأمروني أن أضع ما قال رسول الله صلى الله عليه و سلم البس ما كساك الله ورسوله

Muhammad bin Malik says that Bara bin Aazib was sen wearing a gold ring.People went to him and asked why he wore a gold ring ,when the Prophet(ﷺ) forbade its use.Bara replied , "We were with the Prophet(ﷺ)when lots of booty came.He was distributing the booty and this gold ring was left over.He gazed upon his companions then lowered his gaze.He then looked up to his companions and looked down.He then looked up and called me. I went to sit near the Prophet(ﷺ). TheProphet(ﷺ) took hold of my wrist and said , "***Put it on that which Allah and his Prophet give you to wear***" . Why are you all asking me to take off that thing which the Prophet(peace be upon him) gave me to wear by saying , "Wear that which Allah and his Prophet give you to wear ?"

[Musnad Ahmed, 4/294 , Hadith : 18625]

عَنْ أَبِي السَّفَرِ، قَالَ: رَأَيْتُ عَلَى الْبَرَاءِ خَاتَمَ ذَهَبٍ.

Abi al Safar said , " I saw Bara wearing a ring made out of gold".

[Musannaf Ibn Abi Shaiba , Kitab al Libas, Chapter:62 , 8/282, Hadith : 25666]

عَنْ أَبِي إِسْحَاقَ، قَالَ: رَأَيْتُ عَلَى الْبَرَاءِ خَاتَمًا مِنْ ذَهَبٍ.

Abi Ishaq said , " I saw Bara wearing a ring made of gold".

[Musannaf Ibn Abi Shaiba , Kitab al Libas,Chapter:62 , 8 /280 , Hadith : 25660]

Maula Ali (a.s) was allowed to join his name with his title

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ وُلِدَ لِي بَعْدَكَ أُسَمِّيهِ مُحَمَّدًا وَأُكَنِّيهِ بِكُنْيَتِكَ قَالَ " نَعَمْ " قَالَ فَكَانَتْ رُخْصَةً لِي.

Narrated Ali bin Abi Talib(r.a):that he said: "O Messenger of Allah (ﷺ)! If I have a son after you do you think I could name him your Kunyah?" He said: "Yes." So he said: "So that was permitted for me."

Sunan Tirmidhi , Kitab al Adab , 5/137 ,Hadith : 2843
Sunan Abu Dawud,Kitab al Adab, Hadith: 4967 (with different chain of narration)
Imam Bukhari , Al Adab al Mufrad , Kitab al Kunya ,Hadith : 843
Musnad Ahmed , 1/95 , Hadith : 730
Imam Hakim ,Mustadrak, 4/278
Baihaqi, Sunan al Kubra ,9/309 , Hadith : 19112

Hazrath Uthman(may allah be pleased with him) was given a share of the booty despite not attending the battle.

عُثْمَانُ. هُوَ ابْنُ مَوْهَبٍ. قَالَ جَاءَ رَجُلٌ مَنْ أَهْلِ مِصَرَ حَجَّ الْبَيْتَ فَرَأَى قَوْمًا جُلُوسًا، فَقَالَ مَنْ هَؤُلاَءِ الْقَوْمُ قَالَ هَؤُلاَءِ قُرَيْشٌ. قَالَ فَمَنِ الشَّيْخُ فِيهِمْ قَالُوا عَبْدُ اللَّهِ بْنُ عُمَرَ. قَالَ يَا ابْنَ عُمَرَ إِنِّي سَائِلُكَ عَنْ شَىْءٍ فَحَدِّثْنِي هَلْ تَعْلَمُ أَنَّ عُثْمَانَ فَرَّ يَوْمَ أُحُدٍ قَالَ نَعَمْ. قَالَ تَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَدْرٍ وَلَمْ يَشْهَدْ قَالَ نَعَمْ. قَالَ تَعْلَمُ أَنَّهُ تَغَيَّبَ عَنْ بَيْعَةِ الرُّضْوَانِ فَلَمْ يَشْهَدْهَا قَالَ نَعَمْ. قَالَ اللَّهُ أَكْبَرُ. قَالَ ابْنُ عُمَرَ تَعَالَ أُبَيِّنْ لَكَ أَمَّا فِرَارُهُ يَوْمَ أُحُدٍ فَأَشْهَدُ أَنَّ

اللَّهَ عَفَا عَنْهُ وَغَفَرَ لَهُ، وَأَمَّا تَغَيُّبُهُ عَنْ بَدْرٍ، فَإِنَّهُ كَانَتْ تَحْتَهُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَتْ مَرِيضَةً، فَقَالَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم "إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَهْمَهُ". وَأَمَّا تَغَيُّبُهُ عَنْ بَيْعَةِ الرُّضْوَانِ فَلَوْ كَانَ أَحَدٌ أَعَزَّ بِبَطْنِ مَكَّةَ مِنْ عُثْمَانَ لَبَعَثَهُ مَكَانَهُ فَبَعَثَ رَسُولُ اللَّهِ صلى الله عليه وسلم عُثْمَانَ وَكَانَتْ بَيْعَةُ الرُّضْوَانِ بَعْدَ مَا ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِيَدِهِ الْيُمْنَى "هَذِهِ يَدُ عُثْمَانَ". فَضَرَبَ بِهَا عَلَى يَدِهِ، فَقَالَ "هَذِهِ لِعُثْمَانَ". فَقَالَ لَهُ ابْنُ عُمَرَ اذْهَبْ بِهَا الآنَ مَعَكَ.

Narrated `Uthman:(the son of Muhib) An Egyptian who came and performed the Hajj to the Ka`ba saw some people sitting. He enquire, "Who are these people?" Somebody said, "They are the tribe of Quraish." He said, "Who is the old man sitting amongst them?" The people replied, "He is `Abdullah bin `Umar." He said, "O Ibn `Umar! I want to ask you about something; please tell me about it. Do you know that `Uthman fled away on the day (of the battle) of Uhud?" Ibn `Umar said, "Yes." The (Egyptian) man said, "Do you know that `Uthman was absent on the day (of the battle) of Badr and did not join it?" Ibn `Umar said, "Yes." The man said, "Do you know that he failed to attend the Ar Ridwan pledge and did not witness it (i.e. Hudaibiya pledge of allegiance)?" Ibn `Umar said, "Yes." The man said, "Allahu Akbar!" Ibn `Umar said, "Let me explain to you (all these three things). As for his flight on the day of Uhud, I testify that Allah has excused him and forgiven him; and as for his absence from the battle of Badr, it was due to the fact that the daughter of Allah's Messenger (ﷺ) was his wife and she was sick then. Allah's Messenger (ﷺ) said to him, "***You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her).***' As for his absence from the Ar-Ridwan pledge of allegiance, had there been any person in Mecca more respectable than `Uthman (to be sent as a representative). Allah's Messenger (ﷺ) would have sent him instead of him. No doubt, Allah's Messenger (ﷺ) had sent him, and the incident of the Ar-Ridwan pledge of Allegiance happened after `Uthman had gone to Mecca. Allah's Messenger (ﷺ) held out his right hand saying, 'This is `Uthman's hand.' He stroke his (other) hand with it saying, 'This (pledge of allegiance) is on the behalf of `Uthman.' Then Ibn `Umar said to the man, 'Bear (these) excuses in mind with you.'

[Sahih al Bukhari , Kitab al Fazail Ashaab ul Nabi , 5/15 , Hadith: 3698]

عَنِ ابْنِ عُمَرَ، قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَامَ - يَعْنِي يَوْمَ بَدْرٍ - فَقَالَ "إِنَّ عُثْمَانَ انْطَلَقَ فِي حَاجَةِ اللَّهِ وَحَاجَةِ رَسُولِ اللَّهِ وَإِنِّي أُبَايِعُ لَهُ" . فَضَرَبَ لَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم بِسَهْمٍ وَلَمْ يَضْرِبْ لأَحَدٍ غَابَ غَيْرَهُ .

Narrated Abdullah ibn Umar:
The Messenger of Allah (ﷺ) stood up, i.e. on the day of Badr, and said: Uthman has gone off on the business of Allah and His Apostle, and I shall take the oath of allegiance on his behalf. ***The Messenger of Allah (ﷺ) then allotted him a share, but did not do so for anyone else who was absent.***

[Sunan Abu Dawud ,Kitab al jihad , 2/81 , Hadith : 2726]

Prophet(ﷺ) allowed a man to eat the meat of unslaughtered camel (which had died due to illness) .

عَنْ جَابِرِ بْنِ سَمُرَةَ، أَنَّ رَجُلاً، نَزَلَ الْحَرَّةَ وَمَعَهُ أَهْلُهُ وَوَلَدُهُ فَقَالَ رَجُلٌ إِنَّ نَاقَةً لِي ضَلَّتْ فَإِنْ وَجَدْتَهَا فَأَمْسِكْهَا . فَوَجَدَهَا فَلَمْ يَجِدْ صَاحِبَهَا فَمَرِضَتْ فَقَالَتِ امْرَأَتُهُ انْحَرْهَا . فَأَبَى فَنَفَقَتْ فَقَالَتِ اسْلُخْهَا حَتَّى نُقَدِّدَ شَحْمَهَا وَلَحْمَهَا وَنَأْكُلَهُ . فَقَالَ حَتَّى أَسْأَلَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَأَتَاهُ فَسَأَلَهُ فَقَالَ " هَلْ عِنْدَكَ غِنًى يُغْنِيكَ " . قَالَ لاَ . قَالَ " فَكُلُوهَا " . قَالَ فَجَاءَ صَاحِبُهَا فَأَخْبَرَهُ الْخَبَرَ فَقَالَ " هَلاَّ كُنْتَ نَحَرْتَهَا " . قَالَ اسْتَحْيَيْتُ مِنْكَ .

Narrated Jabir ibn Samurah(r.a):
A man alighted at Harrah with his wife and children. A man said (to him): My she-camel has strayed; if you find it, detain it. He found it, but did not find its owner, and it fell ill. ***His wife said: Slaughter it. But he refused and it died***. She said: Skin it so that we may dry its fat and flesh and then eat them. He said: Let me ask the Messenger of Allah (ﷺ). So he came to him (the Prophet) and asked him. He said: Have you sufficient for your needs? He replied: No. He then said: ***Then eat it***.
Then (later) its owner came and he told him the story. He said: Why did you not slaughter it? He replied: I was ashamed of you .

[When Prophet(ﷺ) allowed him , the man with his family ate from its meat and fat for about 20 days] *

Sunan Abu Dawud , 3/358 # 3816
Musnad Ahmed , 5/104 # 21031
****Musnad Abu Dawud al Tayalsi , 1/105 # 776***

عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: مَاتَتْ نَاقَةٌ لِأُنَاسٍ مِنْ بَنِي سُلَيْمٍ أَوْ غَيْرِهِمْ مِنَ الْحَيِّ، وَكَانُوا أَهْلَ بَيْتٍ مُحْتَاجِينَ، فَسَأَلُوا النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِهَا «فَرَخَّصَ لَهُمُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي أَكْلِهَا فَكَفَتْهُمْ شِتْوَتَهُمْ»

Jabir bin Samurah(r.a) narrated , " A she-camel of Banu Sulaim or some others from their neighbors , died . They (owners of the died she-camel) were Muhtaajeen (poor) . They asked Prophet(ﷺ) whether they could eat the meat (of dead she-camel) , So Prophet(ﷺ) allowed them . They kept eating its meat throught the winter season until it got finished ."

Musnad Abu Ya'la , 13/446 # 7448
Tabarani , Al- Mu'jam al Kabeer , 2/228 # 1946
Baihaqi , Sunan ul Kubra , 9/356 # 19418

Section- 4. Prophet's(ﷺ) control and command on nature

The Prophet's control/command on the Sun

عَنْ جَابِرٍ: «أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَمَرَ الشَّمْسَ فَتَأَخَّرَتْ سَاعَةً مِنْ نَهَارٍ»

Jabir (r.a) narrated that , " The Prophet (ﷺ) commanded the Sun to stop, So it stopped for a time from Mid-day "

Tabarani , Al Mu'jam al Awsat , 4/224 # 4039
Haythmi , Majma az Zawaid , 8/524 # 14095 [Graded it Hasan]
Ibn Hajar al Asqalani , Fath ul Bari , 6/221 [Graded it Hasan]
Manawi , Faydh ul Qadeer , 5/439 [Graded it Hasan]
Zaynuddin Iraqi , Tarhu-Tasreeb fi Sharh at-Taqreeb , 7/247 [Graded it Hasan]
Suyuti ,Khasais ul Kubra,2/137 [Graded it Hasan]
Qastalani , Mawahib ul Laduniya, 2/260 [Graded it Hasan]

The Prophet's control/command on Moon

عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ، دَعَانِي إِلَى الدُّخُولِ فِي دِينِكَ أَمَارَةٌ لِنُبُوَّتِكَ، رَأَيْتُكَ فِي الْمَهْدِ تُنَاغِي الْقَمَرَ وَتُشِيرُ إِلَيْهِ بِأُصْبُعِكَ، فَحَيْثُ أَشَرْتَ إِلَيْهِ مَالَ قَالَ: «إِنِّي كُنْتُ أُحَدِّثُهُ وَيُحَدِّثُنِي، وَيُلْهِينِي عَنِ الْبُكَاءِ، وَأَسْمَعُ وَجْبَتَهُ حِينَ يَسْجُدُ تَحْتَ الْعَرْشِ»

Sayyidna Abbas (r.a) said to Prophet(ﷺ), " O Messenger of Allah ! I was inclined towards Islam because of witnessing one of your miracles.You would be in your cradle and would play with the moon. Whenever you pointed your finger towards the moon ,it would move accordingly ." Prophet(ﷺ) said , "Yes ! I would talk to the moon and it would talk to me .It would prevent me from crying. I would hear the thump when it would go in prostration under the divine Throne ."

Baihaqi ,Dalail un Nubuwwah , 2/41
Kharkushi, Sharaf al Mustafa, 1/358
Ibn Kathir , Sirat un Nabawiyyah,1/211
Qastalani,Mawahib ul Laduniya, 1/93

Prophet's Control on Clouds (Rain)

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَصَابَ أَهْلَ المَدِينَةِ قَحْطٌ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَبَيْنَا هُوَ يَخْطُبُ يَوْمَ جُمُعَةٍ، إِذْ قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ هَلَكَتِ الكُرَاعُ، هَلَكَتِ الشَّاءُ، فَادْعُ اللَّهَ يَسْقِينَا، «فَمَدَّ يَدَيْهِ وَدَعَا»، قَالَ أَنَسٌ: وَإِنَّ السَّمَاءَ لَمِثْلُ الزُّجَاجَةِ، فَهَاجَتْ رِيحٌ أَنْشَأَتْ سَحَابًا، ثُمَّ اجْتَمَعَ ثُمَّ أَرْسَلَتِ السَّمَاءُ عَزَالِيَهَا، فَخَرَجْنَا نَخُوضُ المَاءَ حَتَّى أَتَيْنَا مَنَازِلَنَا، فَلَمْ نَزَلْ نُمْطَرُ إِلَى الجُمُعَةِ الأُخْرَى، فَقَامَ إِلَيْهِ ذَلِكَ الرَّجُلُ أَوْ غَيْرُهُ، فَقَالَ يَا رَسُولَ اللَّهِ: تَهَدَّمَتِ البُيُوتُ فَادْعُ اللَّهَ يَحْبِسْهُ، فَتَبَسَّمَ، ثُمَّ قَالَ: «حَوَالَيْنَا وَلاَ عَلَيْنَا» فَنَظَرْتُ إِلَى السَّحَابِ تَصَدَّعَ حَوْلَ المَدِينَةِ كَأَنَّهُ إِكْلِيلٌ

Narrated Anas(r.a):
Once during the lifetime of Allah's Messenger (ﷺ), the people of Medina suffered from drought. So while the Prophet was delivering a sermon on a Friday a man got up saying, "O Allah's Messenger (ﷺ)! The horses and sheep have perished. Will you invoke Allah to bless us with rain?" The Prophet (ﷺ) lifted both his hands and invoked. The sky at that time was as clear as glass. Suddenly a wind blew, raising clouds that gathered together, and it started raining heavily. We came out (of the Mosque) wading through the flowing water till we reached our homes. It went on raining till the next Friday, when the same man or some other man stood up and said, "O Allah's Messenger (ﷺ)! The houses have collapsed; please invoke Allah to withhold the rain." On that the Prophet (ﷺ) smiled ,(Pointed his Hand towards coulds) and said," ***(let it rain) Around us and not upon us." I then looked at the clouds to see them separating forming a sort of a crown***

round Medina.

Sahih Bukhari , 4/195 # 3582
Sunan Abu Dawud , 1/304 # 1174 ; Mustakhraj Abu Awanah , 2/113 # 2496 ; 2/123 # 2525
Tabarani , Al-Mu’jam al Awsat,3/95 # 2601

Prophet’s command on Mountain

عَنْ أَنَسِ بْنِ مَالِكٍ. رضى الله عنه. قَالَ صَعِدَ النَّبِيُّ صلى الله عليه وسلم إِلَى أُحُدٍ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ بِهِمْ، فَضَرَبَهُ بِرِجْلِهِ، قَالَ " اثْبُتْ أُحُدُ فَمَا عَلَيْكَ إِلاَّ نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدَانِ ".

Narrated Anas bin Malik:
The Prophet (ﷺ) ascended the mountain of Uhud and he was accompanied by Abu Bakr, Umar and Uthman. The mountain shook(trembled) beneath them. The Prophet (ﷺ) hit it with his foot and said, "O Uhud ! Be firm, for on you there is none but a Prophet, a Siddiq and two martyrs .” (so the mountain became still)

Sahih Bukhari ,5/11 # 3686
Sunan Abu Dawud , 4/212 # 4651
Ibn Abi Asim , Al-Sunnah,2/621 # 1437
Sahih Ibn Hibban ,15/280 # 6865
Musnad Abu Ya’ala ,5/289 # 2910

Prophet’s authority and command on Earth

عَنْ أَبِي هُرَيْرَةَ. رضى الله عنه. قَالَ بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ خَرَجَ النَّبِيُّ صلى الله عليه وسلم فَقَالَ " انْطَلِقُوا إِلَى يَهُودَ ". فَخَرَجْنَا حَتَّى جِئْنَا بَيْتَ الْمِدْرَاسِ فَقَالَ " أَسْلِمُوا تَسْلَمُوا، وَاعْلَمُوا أَنَّ الأَرْضَ لِلَّهِ وَرَسُولِهِ، وَإِنِّي أُرِيدُ أَنْ أُجْلِيَكُمْ مِنْ هَذِهِ الأَرْضِ، فَمَنْ يَجِدْ مِنْكُمْ بِمَالِهِ شَيْئًا فَلْيَبِعْهُ، وَإِلاَّ فَاعْلَمُوا أَنَّ الأَرْضَ لِلَّهِ وَرَسُولِهِ ".

Narrated Abu Huraira(r.a):

While we were in the Mosque, the Prophet (ﷺ) came out and said, "Let us go to the Jews" We went out till we reached Bait-ul-Midras. He said to them, "If you embrace Islam, you will be safe. You should know that ***the earth belongs to Allah and His Apostle***, and I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the ***Earth belongs to Allah and His Apostle."***

[Sahih Bukhari # 3167 ; Sahih Muslim # 1765]

عَنْ أَنَسِ بْنِ مَالِكٍ رضی الله عنه فی روایة طویلة قَالَ: إِنَّ رَجُلًا كَانَ يَكْتُبُ لِرَسُوْلِ اللهِ صلی الله علیه وآله وسلم فَارْتَدَّ عَنِ الإِسْلَامِ، وَلَحِقَ بِالْمُشْرِكِيْنَ، وَقَالَ: أَنَا أَعْلَمُكُمْ بِمُحَمَّدٍ إِنْ كُنْتُ لَأَكْتُبُ مَا شِئْتُ فَمَاتَ ذَلِكَ الرَّجُلُ فَقَالَ النَّبِيّ صلی الله علیه وآله وسلم: إِنَّ الْأَرْضَ لَمْ تَقْبَلْهُ وَقَالَ أَنَسٌ: فَأَخْبَرَنِي أَبُوْطَلْحَةَ: أَنَّهُ أَتَى الْأَرْضَ الَّتِي مَاتَ فِيْهَا فَوَجَدَهُ مَنْبُوْذًا، فَقَالَ: مَا شَأْنُ هَذَا؟ فَقَالُوْا: دَفَنَّاهُ مِرَارًا فَلَمْ تَقْبَلْهُ الْأَرْضُ.

Anas bin Malik(r.a) narrated that , There was a Man who used to transcribe (Quran) for Prophet(ﷺ) . Later he turned away from Islam(became apostate) and joined the Mushrikeen and said , " I know Muhammad better than you , I used to write for him whatever I wished to write ". When he died , Prophet(ﷺ) said , " ***The Earth will not accept him*** " .Anas(r.a) says that Abu Talha (r.a) informed him ,the place where he died his body was lying (thrown) out of his grave . When people were asked regarding him , they said , " ***We buried him many a times but the Earth didn't accept him***" . [So, At last they left him unburied.]

Musnad Ahmed ,19/247 # 12215

Musnad Bazzar , 13/159 # 6576

Sahih Ibn Hibban ,3/19 # 744

Tahawi , Sharh Muskil al Athar ,8/239 # 3211

Sahih Muslim # 2781

His control on dust and pebbles

فَلَمَّا غَشُوا رَسُولَ اللَّهِ صلى الله عليه وسلم نَزَلَ عَنِ الْبَغْلَةِ ثُمَّ قَبَضَ قَبْضَةً مِنْ تُرَابٍ مِنَ الأَرْضِ ثُمَّ اسْتَقْبَلَ بِهِ وُجُوهَهُمْ فَقَالَ " شَاهَتِ الْوُجُوهُ " . فَمَا خَلَقَ اللَّهُ مِنْهُمْ إِنْسَانًا إِلاَّ مَلأَ عَيْنَيْهِ تُرَابًا بِتِلْكَ الْقَبْضَةِ فَوَلَّوْا مُدْبِرِينَ فَهَزَمَهُمُ اللَّهُ عَزَّ وَجَلَّ وَقَسَمَ رَسُولُ اللَّهِ صلى الله عليه وسلم غَنَائِمَهُمْ بَيْنَ الْمُسْلِمِينَ .

Salmah bin Akwa said in a narration while narrating about the battle of Hunain:
…" The Messenger of Allah (ﷺ) got down from his mule. picked up a handful of dust from the ground, threw it into their (enemy) faces and said: May these faces be deformed. ***There was no one among the enemy whose eyes were not filled with the dust from this handful***. So they turned back fleeing. and Allah the Exalted and Glorious defeated them, and the Messenger of Allah (ﷺ) distributed their booty among the Muslims.

[Sahih Muslim ,Kitab ul Jihad , # 1777]

قَالَ زِيَادِ بْنِ الْحَارِثِ الصُّدَائِيِّ: وَأَتَى وَفْدُ قَوْمِي بِإِسْلَامِهِمْ وَطَاعَاتِهِمْ فَقَالَ رَجُلٌ مِنَ الْوَفْدِ: يَا رَسُولَ اللَّهِ، إِنَّ لنا بِئْرًا إِذَا كَانَ الشِّتَاءُ وَسِعَنَا مَاؤُهَا فَاجْتَمَعْنَا عَلَيْهِ وَإِذَا كَانَ الصَّيْفُ قَلَّ مَاؤُهَا فَتَفَرَّقْنَا عَلَى مِيَاهٍ حَوْلَنَا وَإِنَّا لَا نَسْتَطِيعُ الْيَوْمَ التَّفَرُّقَ وَكُلُّ مَنْ حَوْلَنَا عَدُوٌّ لَنَا فَادْعُ اللَّهَ أَنْ يَسَعَنَا مَاؤُهَا فَدَعَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِسَبْعِ حَصَيَاتٍ فَفَرَّكَهُنَّ فِي يَدِهِ وَدَعَا ثُمَّ قَالَ: إِذَا أَتَيْتُمُوهَا فَأَلْقُوهَا وَاحِدَةً وَاحِدَةً وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا فَمَا اسْتَطَاعُوا أَنْ يَنْظُرُوا إِلَى قَعْرِهَا بَعْدَهَا

Ziyad bin al Harith al Suda'i said in a narration , a delegation of his tribe said :
" O Prophet (ﷺ) , we have a well that has enough water for us in the winter and we assemble around it . But in the summer its water is scanty , so we disperse to wells around about us .Now we have accepted islam , all those around us will be enemies . say a prayer for us to Allah about our well so that its water supply will suffice for us and we will not have to disperse .
He ordered us to bring seven pebbles ,then he rubbed them(i,e pebbles) in his hand and spoke a prayer over them . He then said , " take these pebbles and when you go to the well , throw them in (well) one by one and mention the Name of Allah . Al Suda'i said, '

we went on , we did as he had told us . And thereafter when we looked down into the well we could not see its bottom again (i,e it was always filled with so much of water).’

Baihaqi , Dalail un Nubuwwah , 4/125
Abu Nu’aym ,Dalail un Nubuwwah, 1/412
Maqrazi ,Imta al Asma , 5/135
Ibn Kathir ,Sirat un Nabawiyyah, 4/163

Prophet’s control on Water

In a Lengthy Hadith Narrated by Miswar bin Makhrama (r.a) it comes that ,when Prophet (ﷺ) was out on a journey during the time of Al-Hudaibiya (treaty) ......

..." The Prophet (ﷺ) changed his way till he dismounted at the farthest end of Al-Hudaibiya at a pit (i.e. well) containing a little water which the people used in small amounts, and in a short while the people used up all its water and complained to Allah's Messenger (ﷺ); of thirst. The Prophet (ﷺ) took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allah ! , the water started and continued gushing out till all the people quenched their thirst and returned with satisfaction.....

[Sahih Bukhari # 2731, 2732] Also in Musnad Ahmed,Sahih Ibn Hibban ,Musannaf Abdur Razzaq etc.

عَنِ الْبَرَاءِ. رضى الله عنه. قَالَ كُنَّا يَوْمَ الْحُدَيْبِيَةِ أَرْبَعَ عَشْرَةَ مِائَةً، وَالْحُدَيْبِيَةُ بِئْرٌ فَنَزَحْنَاهَا حَتَّى لَمْ نَتْرُكْ فِيهَا قَطْرَةً، فَجَلَسَ النَّبِيُّ صلى الله عليه وسلم عَلَى شَفِيرِ الْبِئْرِ، فَدَعَا بِمَاءٍ فَمَضْمَضَ وَمَجَّ فِي الْبِئْرِ، فَمَكَثْنَا غَيْرَ بَعِيدٍ ثُمَّ اسْتَقَيْنَا حَتَّى رَوِينَا وَرَوَتْ. أَوْ صَدَرَتْ. رَكَائِبُنَا.

Narrated Al-Bara(r.a):
We were one-thousand-and-four-hundred persons on the day of Al-Hudaibiya (Treaty), and (at) Al- Hudaibiya (there) was a well. We drew out its water not leaving even a single drop. The Prophet (ﷺ) sat at the edge of the well and asked for some water with which he rinsed his mouth and then he threw it(the water from his mouth) out into the well. We stayed for a short while and then drew water from the well and quenched our thirst, and even our riding animals drank water to their satisfaction.

[Sahih Bukhari # 3577]

عَن مُحَمَّد بن ابراهيم بن الْحَارِث قَالَ مر رَسُول الله صلى الله عَلَيْهِ وَسلم فِي غَزْوَة ذِي قرد على مَاء يُقَال لَهُ بيسان فَسَأَلَ عَنهُ فَقيل اسْمه يَا رَسُول الله بيسان وَهُوَ مالح فَقَالَ بل هُوَ نعْمَان وَهُوَ طيب فَغير رَسُول الله صلى الله عَلَيْهِ وَسلم الِاسْم وَغير الله تَعَالَى المَاء فَاشْتَرَاهُ طَلْحَة فتصدق بِهِ

Once The Prophet (ﷺ) went in Ghazwah Zi qard, and came upon a water (body) which was called "Beysaan", and so he asked about it, and it was told to him that " O Prophet (ﷺ) Its name is beysaan and it is "Maalih" (Salty, and thus not fit for drinking) so the Prophet(ﷺ) said " (No) Rather its name is Numan, and it is pure". Since the Prophet(ﷺ) changed its name (And by that) Allah changed the water (and its state). So Talha(r.a) purchased (or sought out) that water and confirmed (with what the Prophet had said and found it to be true).

Qadhi Ayadh, Ash-Shifa, Page : 194
Kharkushi,Sharaf al Mustafa , 3/430
Ibn Asakir ,Tarikh al Damishq , 25/93
Abu ar Rabi al Kalayi , Al Iktifa , 1/453
Al Maqrizi ,Imtaa al Asma , 5/144
Zaynuddin al Haazmi , Al Amakin , 1/868
Al Hamwi , Mu'jam al Baldan , 1/527
Ibn hajar Asqalani ,Al Isabah fi Tamyiz is-Sahaba , 3/430
Suyuti ,Khasais ul Kubra , 1/416
Yusuf Salihi ,Subal ul Huda wal Rishad , 5/103
Dayyar al Bakri ,Tarikh al Khamees , 2/8
Wafa ul Wafa , 4/36

His Command on Fire

عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ "أَحْرَقَ الْمُشْرِكُونَ عَمَّارَ بْنَ يَاسِرٍ بِالنَّارِ، قَالَ: فَكَانَ رَسُولُ اللَّهِ صلّى الله عليه وسلم يَمُرُّ بِهِ وَيُمِرُّ يَدَهُ عَلَى رَأْسِهِ فَيَقُولُ» يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى عَمَّارٍ كَمَا كُنْتِ عَلَى إِبْرَاهِيمَ، تَقْتُلُكَ الْفِئَةُ الْبَاغِيَةُ«

Amr bin Maimun narrates , " The Mushrikeen threw Ammar bin Yasar(r.a) in Fire . So Prophet(ﷺ) came near him and wiped his hand on his head and said , " O Fire ! become cool and peaceful upon Ammar like you became upon Ibraheem .(Thus the fire didn't harm Ammar r.a) . Prophet (ﷺ) then said , " O Ammar , a group of rebels will kill you "

Ibn Sa'ad ,Tabaqat ul Kubra, 3/188
Kharkushi,Sharaf al Mustafa,4/290
Ibn Jawzi ,Sifat us Safwah, 1/443
Dhahbi ,Tarikh al Islam , 3/571

His Command on Trees

عَنْ يَعْلَى بْنِ مُرَّةَ، عَنْ أَبِيهِ، قَالَ: سَافَرْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَرَأَيْتُ مِنْهُ شَيْئًا عَجَبًا، نَزَلْنَا مَنْزِلًا فَقَالَ: " انْطَلِقْ إِلَى هَاتَيْنِ الشَّجَرَتَيْنِ فَقُلْ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَكُمَا أَنْ تَجْتَمِعَا " فَانْطَلَقْتُ فَقُلْتُ لَهُمَا ذَلِكَ: فَانْتُزِعَتْ كُلُّ وَاحِدَةٍ مِنْهُمَا مِنْ أَصْلِهَا فَمَرَّتْ كُلُّ وَاحِدَةٍ إِلَى صَاحِبَتِهَا فَالْتَقَيَا جَمِيعًا فَقَضَى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَاجَتَهُ مِنْ وَرَائِهِمَا ثُمَّ قَالَ: «انْطَلِقْ فَقُلْ لَهُمَا لِتَعُودَ كُلُّ وَاحِدَةٍ إِلَى مَكَانِهَا» فَأَتَيْتُهُمَا فَقُلْتُ ذَلِكَ لَهُمَا فَعَادَتْ كُلُّ وَاحِدَةٍ إِلَى مَكَانِهَا

Ya'ala bin Murrah(r.a) narrated from his Father who said , " Once I was with Prophet(ﷺ) in a journey and I saw some strange incidents .We halted on a place and Prophet(peace be upon him) said to me ," ***Go to these two trees and tell them that ,The Messenger of Allah orders you to join together with one another*** . I went to the trees and conveyed to them the message of Prophet(ﷺ) ,***so they uprooted themselves and moved towards each other until they joined and stood together*** .Then Prophet(peace be upon him) relieved himself (from the call of nature) under their cover .After that Prophet(peace be upon him) said to me , " ***Now tell them to go back to their places " . I***

went near the Trees and conveyed the message of Prophet(ﷺ) ,so the went back to their earlier places (and positioned themselves like before) .

Mustadrak Hakim ,2/674 # 4232

Also narrated by Ibn Masud in :

Tabarani , Al-Mu'jam al Awsat , 9/81 # 9189 ; Abu Shaykh , Ahadees Abu Zubair ; Ismail Asbahani, Dalail un Nubuwwah , 1/126 # 135

Also narrated by Jabir (r.a) in :

Sunan Darmi ,1/167 # 17 [Husain Salim Asad graded it ' Sahih bi Shawahid ' in its tahqiq]
Musnad Abd bin Humayd 1/320 # 1053
Musannaf Ibn Abi Shaiba 6/321 # 31754
Bayhaqi , Dalail un Nubuwwah , 6/18
Tabarani , Al Mu'jam al Awsat ,9/52 # 9112 [with different chain

عَنِ ابْنِ عَبَّاسٍ، قَالَ جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ بِمَ أَعْرِفُ أَنَّكَ نَبِيٌّ قَالَ " إِنْ دَعَوْتُ هَذَا الْعِذْقَ مِنْ هَذِهِ النَّخْلَةِ أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ " . فَدَعَاهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَجَعَلَ يَنْزِلُ مِنَ النَّخْلَةِ حَتَّى سَقَطَ إِلَى النَّبِيِّ صلى الله عليه وسلم ثُمَّ قَالَ " ارْجِعْ " . فَعَادَ فَأَسْلَمَ الأَعْرَابِيُّ

Narrated Ibn Abbas(r.a):
"A Bedouin came to the Messenger of Allah (ﷺ) and said: 'How shall I know that you are a Prophet?' He said: 'If I were to call this date cluster from this palm tree, would you bear witness that I am the Messenger of Allah?' So the ***Messenger of Allah (ﷺ) called it and they started to fall from the tree, until they fell towards the Prophet (ﷺ), then he said: 'Go back,' and it went back.*** So the Bedouin accepted Islam."

Sunan Tirmizi , 5/594 # 3628
Mustadrak Hakim , 2/676 # 4237
Tabarani , Al-Mu'jam al Kabeer , 12/110 # 12622
Maqdasi ,Ahadees al Mukhtara , 9/539 # 527

His Control on Wind

وَرُوِىَ لِغَرْقَدَةَ وَنَدَّتْ لَهُ نَاقَةٌ فَدَعَا فَجَاءَهُ بِهَا إِعْصَارُ رِيحٍ حَتَّى رَدَّهَا عَلَيْهِ

Gharqadah had some camels and one of his she-camels bolted. The Prophet (ﷺ) called it and a strong wind blew and forced her to return.

[Qadhi Ayadh , Ash-Shifa , 1/328]

Similar incident regarding a companion Za Mukhbar is also narrated in :

Fawaid Abi Bakr al Zubairi , 1/95 # 94
Tabarani ,Al-Mu'jam al Kabeer , 4/235 # 4228
Abi Nu'aym , Marifat al Sahaba , 2/1037 # 2631

Section -5. His Tasarruf in producing things or converting one thing into other and Takweeni authority .

Produced water from fingers

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ. رضى الله عنهما .هَذَا الْحَدِيثَ قَالَ قَدْ رَأَيْتُنِي مَعَ النَّبِيِّ صلى الله عليه وسلم وَقَدْ حَضَرَتِ الْعَصْرُ وَلَيْسَ مَعَنَا مَاءٌ غَيْرَ فَضْلَةٍ فَجُعِلَ فِي إِنَاءٍ، فَأُتِيَ النَّبِيُّ صلى الله عليه وسلم بِهِ فَأَدْخَلَ يَدَهُ فِيهِ وَفَرَّجَ أَصَابِعَهُ ثُمَّ قَالَ " حَيَّ عَلَى أَهْلِ الْوُضُوءِ، الْبَرَكَةُ مِنَ اللَّهِ". فَلَقَدْ رَأَيْتُ الْمَاءَ يَتَفَجَّرُ مِنْ بَيْنِ أَصَابِعِهِ، فَتَوَضَّأَ النَّاسُ وَشَرِبُوا، فَجَعَلْتُ لاَ آلُو مَا جَعَلْتُ فِي بَطْنِي مِنْهُ، فَعَلِمْتُ أَنَّهُ بَرَكَةٌ. قُلْتُ لِجَابِرٍ كَمْ كُنْتُمْ يَوْمَئِذٍ قَالَ أَلْفًا وَأَرْبَعَمِائَةٍ. تَابَعَهُ عَمْرٌو عَنْ جَابِرٍ. وَقَالَ حُصَيْنٌ وَعَمْرُو بْنُ مُرَّةَ عَنْ سَالِمٍ عَنْ جَابِرٍ خَمْسَ عَشْرَةَ مِائَةً. وَتَابَعَهُ سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ جَابِرٍ.

Narrated Jabir bin Abdullah(r.a):
I was with the Prophet (ﷺ) and the time for the Asr prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet (ﷺ) . He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All those who want to perform ablution. The blessing is from Allah.*" **I saw the water gushing out from his fingers.*** So the people performed the ablution and drank, and

I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The sub-narrator said: I asked Jabir, "How many persons were you then?" He replied, "We were one-thousand four hundred men." Salim said: Jabir said, 1500.

[Sahih Bukhari # 5639]

عَنْ أَنَسٍ. رضى الله عنه. قَالَ أُتِيَ النَّبِيُّ صلى الله عليه وسلم بِإِنَاءٍ وَهُوَ بِالزَّوْرَاءِ، فَوَضَعَ يَدَهُ فِي الإِنَاءِ، فَجَعَلَ الْمَاءُ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ، فَتَوَضَّأَ الْقَوْمُ. قَالَ قَتَادَةُ قُلْتُ لأَنَسٍ كَمْ كُنْتُمْ قَالَ ثَلاَثَمِائَةٍ، أَوْ زُهَاءَ ثَلاَثِمِائَةٍ.

Narrated Anas(r.a):
A bowl of water was brought to the Prophet (ﷺ) while he was at Az-Zawra. He placed his hand in it and ***the water started flowing from his fingers***. All the people performed ablution (with that water). Qatada asked Anas, "How many people were you?" Anas replied, "Three hundred or nearly three hundred."

[Sahih Bukhari # 3572]

Produced Milk in Virgin Goat's Udder

عَنِ ابْنِ مَسْعُودٍ، قَالَ: كُنْتُ أَرْعَى غَنَمًا لِعُقْبَةَ بْنِ أَبِي مُعَيْطٍ، فَمَرَّ بِي رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ، فَقَالَ: «يَا غُلَامُ، هَلْ مِنْ لَبَنٍ؟» قَالَ: قُلْتُ: نَعَمْ، وَلَكِنِّي مُؤْتَمَنٌ، قَالَ: «فَهَلْ مِنْ شَاةٍ لَمْ يَنْزُ عَلَيْهَا الْفَحْلُ؟» فَأَتَيْتُهُ بِشَاةٍ، فَمَسَحَ ضَرْعَهَا، فَنَزَلَ لَبَنٌ، فَحَلَبَهُ فِي إِنَاءٍ، فَشَرِبَ، وَسَقَى أَبَا بَكْرٍ، ثُمَّ قَالَ لِلضَّرْعِ: «اقْلِصْ» فَقَلَصَ، قَالَ: ثُمَّ أَتَيْتُهُ بَعْدَ هَذَا، فَقُلْتُ: يَا رَسُولَ اللَّهِ، عَلِّمْنِي مِنْ هَذَا الْقَوْلِ، قَالَ: فَمَسَحَ رَأْسِي، وَقَالَ: «يَرْحَمُكَ اللَّهُ، فَإِنَّكَ غُلَيِّمٌ مُعَلَّمٌ»

Narrated by Ibn Masud(r.a) that he said, " I was tending some sheep belonging to Uqbah bin Abi Mu'ait when Prophet(ﷺ) and Abu Bakr passed by me . Prophet(ﷺ) said to me , " Oh Boy , do you have any milk . I said " Yes , but it's a trust (i,e the sheep doesn't belong to me) . He said ," Is there any sheep that has not been impregnated by the ram ? I brought a sheep and ***he wiped its udder and it filled with milk*** .Then he milked it into a vessel and drank,and he gave some to Abu Bakr to drink . ***Then he said to the Udder , " Dry up " ,and it dried*** .Then I came to him after that and said , " O Messenger of

Allah(ﷺ) ,teach me some of these words . He patted me on the head and said , “ May Allah have mercy on you , you are a little boy and you will learn (later)”

Musnad Ahmed , 6/82 # 3598
Musnad Ibn Abi Shaiba , 1/215 # 317
Musnad Abu Dawud at Tiyalsi , 1/276 # 351
Musnad Abu Ya’la , 8/402 # 4985
Musnad Shashi , 2/122 # 659
Tahawi , Sharh Mushkil al Athar , 11/277 # 4442
Sahih Ibn Hibban , 15/536 # 7061

Made the Hair grow on bald Head

الهلب بن يزِيد بن عدى وَفد إِلَى النَّبِي صلى الله عَلَيْهِ وَسلم وَهُوَ أَقرع فَمسح رَأسه فنبت شعره فَسمى الهلب

Halab bin Yazid bin Adi was bald . When he came to Prophet (ﷺ) , He (ﷺ) wiped his blessed hand on his head due to which hair grew on his head and thus he was named “ Halab” .

Ibn Sa’ad ,Tabaqat ul Kubra , 6/32
Suyuti , Khasais ul Kubra , 2/142

Changed the water into Milk

عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: بَعَثَ رَسُولُ اللَّهِ صلّى الله عليه وسلم رَجُلَيْنِ فِي بَعْضِ أَمْرِهِ، فَقَالَا: يَا رَسُولَ اللَّهِ، مَا مَعَنَا مَا نَتَزَوَّدُهُ، فَقَالَ: «ابْتَغِيَا لِي سِقَاءً» فَجَاءَاهُ بِسِقَاءٍ، قَالَ: فَأَمَرَنَا فَمَلَأْنَاهُ، ثُمَّ أَوْكَأَهُ، وَقَالَ: «اذْهَبَا حَتَّى تَبْلُغَا مَكَانَ كَذَا وَكَذَا، فَإِنَّ اللَّهَ سَيَرْزُقُكُمَا» قَالَ: فَانْطَلَقَا حَتَّى أَتَيَا ذَلِكَ الْمَكَانَ الَّذِي أَمَرَهُمَا بِهِ رَسُولُ اللَّهِ صلّى الله عليه وسلم، فَانْحَلَّ سِقَاؤُهُمَا، فَإِذَا لَبَنٌ وَزُبْدُ غَنَمٍ، فَأَكَلَا وَشَرِبَا حَتَّى شَبِعَا

Salim bin Abi al Ja'd narrates , " Prophet(ﷺ) sent two men for some work . They said , " O Prophet of Allah , We don't have anything to take as Tiffin .So Prophet(ﷺ) asked them to bring a water bag ,and when they brought it he ordered them to fill it . And ***they filled it with water*** . Then Prophet(ﷺ) tied the mouth of bag and said to them , " Now go until you reach so and so place ! Allah will give you Rizq . They went and reached the place which Prophet(ﷺ) had told them . ***They untied the bag and found that its full of sweet milk with cream(butter) on the top.They ate and drank to their fill*** .

Ibn Sa'ad ,Tabaqat ul Kubra, 1/172
Qadhi Ayadh , Ash-Shifa , 1/334
Salihi , Subal ul Huda wal Rishad , 10/8

Turned the Stick into Sword

أَنَّ عُكَّاشَةَ بْنَ مِحْصَنٍ انْقَطَعَ سَيْفُهُ فِي يَوْمِ بَدْرٍ، فَأَعْطَاهُ رَسُولُ اللَّهِ صلّى الله عليه وسلم جِذْلًا مِنْ شَجَرَةٍ، فَعَادَ فِي يَدِهِ سَيْفًا صَارِمًا صَافِيَ الْحَدِيدَةِ شَدِيدَ الْمَتْنِ

During the Battle of Badr , Ukkasha bin Mihsan's sword was broken . So Prophet(ﷺ) gave him a dry stick(branch) of a Tree . As soon as he held that stick in his hand , it became a Sharp sword of tough steel .

Ibn Sa'ad ,Tabaqat ul Kubra, 1/147
Baihaqi , Al-Aiteqad , 1/289
Kharkushi ,Sharaf al Mustafa , 3/371
Abi Nu'aym , Dalail un Nubuwwah , 1/613
Abul Hasan Mawardi , A'alam an Nubuwwah , 1/146

أَنَّ عَبْدَ اللَّهِ بْنَ جَحْشٍ انْقَطَعَ سَيْفُهُ يَوْمَ أُحُدٍ، فَأَعْطَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، عُرْجُونَ نَخْلَةٍ فَصَارَ فِي يَدِهِ سَيْفًا

During the Battle of Uhud , Abdullah bin Jahsh's sword was broken . Prophet(ﷺ) gave him a stick of palm tree and it became a sword in his hand .

Zubair Ibn Bakaar , Al Akhbar al Muffaqiyat , 1/245
Ibn Abdul Barr ,Al-Istiab fi Marifat al As-hab , 3/879
Muhibb Tabari ,Zakhaa'ir al Uqba , 1/255
Ibn al Atheer , Asad ul Ghabah , 3/194
Ibn Kathir , Jaami al Masaneed wal Sunan , 5/108
Dhahbi , Siyyaru A'alam, 1/408

Turned a Brach of Tree into Flash Light

Abu Saeed Khudri (r.a) narrated , " One Dark -Rainy night Qatadah bin Nu'man(r.a) had visited Prophet(ﷺ) . While he was returning back :

فَلَمَّا انْصَرَفَ أَعْطَاهُ الْعُرْجُونَ، فَقَالَ: «خُذْ هَذَا، فَسَيُضِيءُ لَكَ أَمَامَكَ عَشْرًا، وَخَلْفَكَ عَشْرًا، فَإِذَا دَخَلْتَ بَيْتَكَ فَرَأَيْتَ سَوَادًا فِي زَاوِيَةِ الْبَيْتِ فَاضْرِبْهُ قَبْلَ أَنْ تَكَلَّمَ، فَإِنَّهُ الشَّيْطَانُ» قَالَ: فَفَعَلَ

Prophet(ﷺ) gave him a dry branch of Palm-Tree and said , " Take this with you ,it will give so much light for you that it will suffice ten people ahead you and ten people behind you. And When you enter your house you will see something dark(black).Beat it (without talking to anyone) because it is Satan.(Qatada went home and the branch lit his way).When he entered his home he found the darkness and beat it until it left."

Musnad Ahmed ,3/65 # 11642
Sahih Ibn Khuzaima , 3/81 # 1660
Tabrani ,Al-Mu'jam al Kabeer, 19/13 # 19
Qadhi Ayadh , Ash-Shifa , 1/219
Haythmi,Majma az Zawaid,2/167

Disabled the hand of an Arrogant forever

عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ، أَنَّ أَبَاهُ، حَدَّثَهُ أَنَّ رَجُلًا أَكَلَ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِشِمَالِهِ، فَقَالَ: «كُلْ بِيَمِينِكَ» ، قَالَ: لَا أَسْتَطِيعُ، قَالَ: «لَا اسْتَطَعْتَ» ، مَا مَنَعَهُ إِلَّا الْكِبْرُ، قَالَ: فَمَا رَفَعَهَا إِلَى فِيهِ

Salama bin Akwa reported from his father that a person ate in the presence of Allah's Messenger (ﷺ) with his left hand, whereupon he(ﷺ) said:
"Eat with your right hand". The Man arrogantly replied: " I cannot do that " , whereupon **Prophet(ﷺ) said: " You will not be able to do that** ". Thereafter **he could never raise it (the right hand) up to his mouth.**

Sahih Muslim # 2021
Mustakhraj Abu Awanah , 5/164 # 8252
Sahih Ibn Hibban , 14/443 # 6513
Baihaqi , Sunan ul Kubra , 7/452 # 14611 ; Shu'ab ul Iman , 8/29 # 5453

The face of one who ridiculed Prophet (ﷺ) was disfigured forever

عَن ابْن عمر أَن النَّبِي صلى الله عَلَيْهِ وَسلم خطب يَوْمًا وَرجل خَلفه يحاكيه ويلمصه فَقَالَ النَّبِي صلى الله عَلَيْهِ وَسلم كَذَلِك فَكُن فَرفع إِلَى أَهله فلبط بِهِ شَهْرَيْن ثمَّ أَفَاق حِين أَفَاق وَهُو كما حكى رَسُول الله

Ibn Umar (r.a) narrated that one day Prophet(ﷺ) was giving a khutba. A man was sitting behind Prophet(ﷺ) and was mockingly imitating him. **Prophet(ﷺ) said to him, "Become like that".** The man then fainted and fell down. His relatives then carried him home and his health was the same until two months later when he finally recovered.
After his recovery, his face was the same as when he used to mock Prophet(ﷺ).

[Baihaqi , Dalail un Nubuwwah, 6/239 ; Suyuti , Khasais ul Kubra ,2/132]
(Hadith is Hasan)

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ فُلَانٌ يَجْلِسُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَإِذَا تَكَلَّمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِشَيْءٍ اخْتَلَجَ وَجْهُهُ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ»: كُنْ كَذَلِكَ «فَلَمْ يَزَلْ يُخْتَلِجُ حَتَّى مَاتَ» هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ وَلَمْ يُخَرِّجَاهُ«

Abdur Rahman bin Abu Bakr Siddiq (r.a) narrates that a certain person would sit near Prophet(ﷺ) and when Prophet(ﷺ) talked, he would imitate him in a mocking manner. **Prophet(ﷺ) said to him, "Become like this". Hence, till the day he died, his face was disfigured.**

Mustadrak Hakim, 2/678 # 4241
Tabarani al Mujam al Kabeer, 3/214 # 3167
Baihaqi ,Dalail un Nubuwwah , 6/239
Abu Nuaym,Marifat as Sahaba , 2/712 # 1906
Ibn Asakir,Tareekh al Damishq , 57/270
Suyuti,Khasais ul Kubra, 2/132

Section- 6 His authority and Tasarruf on Jannah(paradise) and Jahannam(hell)

His authority to Grant Jannah

رَبِيعَةَ بْنَ كَعْبٍ الْأَسْلَمِيَّ، يَقُولُ: كُنْتُ أَبِيتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ آتِيهِ بِوَضُوئِهِ وَبِحَاجَتِهِ، فَقَالَ: «سَلْنِي» ، فَقُلْتُ: مُرَافَقَتَكَ فِي الْجَنَّةِ، قَالَ: «أَوَ غَيْرَ ذَلِكَ؟» قُلْتُ: هُوَ ذَاكَ، قَالَ: «فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ»

Narrated Rab'iah b. Ka'b al-Aslami:

I used to live with the Messenger of Allah (ﷺ) at night. I would bring water for his ablution and his need. He asked: **"Ask from me"**. I said: "Your company in Paradise". He said: Is there anything else other than that ? I said: It is only that. He said: Help me for yourself by making prostrations abundantly.

Sunan Abu Dawud, (1/421) ,Hadith:1320
Sunan Nasai, Kitab al Tatbiq ,Hadith :1138
Ibn Abi Asim ,Al Ahad wal Masani ,4/352 # 2387

Also See Sahih Muslim ,1/353 # 489

In Musnad Ahmed [4/58 # 16628] words are :

سلنی أعطك

" Ask from me , I will grant you "

In Tabarani [Mu'jam al Kabeer , 5/57 # 4576] :

يَا رَبِيعَةُ سَلْنِي فَأُعْطِيَكَ

" O Rabi'ah ! Ask from me , I will grant you " .

And at the End :

إِنِّي فَاعِلٌ، فَأَعِنِّي بِكَثْرَةِ السُّجُودِ

" **I will do that** ,(but you too) Help me **for yourself** by making prostrations abundantly."

***Also see Musnad ash Shamiyyin #1353 ; Marifat al Sahaba of Abu Nu'aym , 2/1089 # 2751**

Imam Mullah Ali Qari writes in Sharh of this Hadith

وَيُؤْخَذُ مِنْ إِطْلَاقِهِ عَلَيْهِ السَّلَامُ الْأَمْرَ بِالسُّؤَالِ أَنَّ اللَّهَ تَعَالَى مَكَّنَهُ مِنْ إِعْطَاءِ كُلِّ مَا أَرَادَ مِنْ خَزَائِنِ الْحَقِّ

The Prophet (عَلَيْهِ السَّلَامُ) saying "ASK" , refers to Allah giving him capability to grant anything from the treasures of Allah.

He further writes :

وَذَكَرَ ابْنُ سَبُعٍ فِي خَصَائِصِهِ وَغَيْرُهُ أَنَّ اللهَ تَعَالَى أَقْطَعَهُ أَرْضَ الْجَنَّةِ يُعْطِي مِنْهَا مَا شَاءَ لِمَنْ يَشَاءُ

Ibn Sab'a and others have mentioned it in unique qualities of Prophet (ﷺ) that Allah has granted the land of Jannah to Prophet (ﷺ) so that he (ﷺ) can grant whosoever he wishes .

[*Mirqat al Mafatih- Sharh al Mishkaat ,2/723 # 896*]

Shaykh Abdul Haq Muhaddis Dehlwi(Rh) writes in the commentary of this hadith :

"The Prophet(ﷺ) saying, "Ask" is an unconditional question .There are no limitations or restrictions attached to it.This is to understand that it is within the power and authority of the holy Prophet(ﷺ) to grant the desire.Whatever and to whomsoever the Prophet (ﷺ) wanted to,he can grant by the permission of Allah" .

[*Ashi'at al Lam'at,Kitab as Salah,Baab al Sujud wa Fadhli, 5/396*]

عَنْ عَلِيٍّ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا سُئِلَ شَيْئًا فَأَرَادَ أَنْ يَفْعَلَهُ قَالَ: «نَعَمْ» ، وَإِذَا أَرَادَ أَنْ لَا يَفْعَلَ سَكَتَ، وَكَانَ لَا يَقُولُ لِشَيْءٍ: لَا، فَأَتَاهُ أَعْرَابِيٌّ، فَسَأَلَهُ، فَسَكَتَ، ثُمَّ سَأَلَهُ فَسَكَتَ، ثُمَّ سَأَلَهُ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَهَيْئَةِ الْمُنْتَهِرِ: «سَلْ مَا شِئْتَ يَا أَعْرَابِيُّ» ، فَغَبِطْنَاهُ، فَقُلْنَا: الْآنَ يَسْأَلُ الْجَنَّةَ، فَقَالَ الْأَعْرَابِيُّ: أَسْأَلُكَ رَاحِلَةً، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «لَكَ ذَاكَ» ، ثُمَّ قَالَ: «سَلْ» قَالَ: أَسْأَلُكَ زَادًا قَالَ: «وَلَكَ ذَاكَ» قَالَ: فَتَعَجَّبْنَا مِنْ ذَلِكَ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «كَمْ بَيْنَ مَسْأَلَةِ الْأَعْرَابِيِّ وعجوزِ بَنِي إِسْرَائِيلَ» ثُمَّ قَالَ: «إِنَّ مُوسَى لَمَّا أُمِرَ أَنْ يَقْطَعَ الْبَحْرَ فَانْتَهَى إِلَيْهِ، فَضُرِبَتْ وُجُوهُ الدَّوَابِّ، فَرَجَعَتْ، فَقَالَ مُوسَى: مَا لِيَ يَا رَبِّ، قَالَ لَهُ: إِنَّكَ عِنْدَ قَبْرِ يُوسُفَ، فَاحْتَمِلْ عِظَامَهُ مَعَكَ، وَقَدِ اسْتَوَى الْقَبْرُ بِالْأَرْضِ، فَجَعَلَ مُوسَى لَا يَدْرِي أَيْنَ هُوَ، قَالُوا: إِنْ كَانَ أَحَدٌ مِنْكُمْ يَعْلَمُ أَيْنَ هُوَ، فعجوزُ بَنِي إِسْرَائِيلَ لَعَلَّهَا تَعْلَمُ أَيْنَ هُوَ، فَأَرْسَلَ إِلَيْهَا مُوسَى عَلَيْهِ السَّلَامُ قَالَ: هَلْ تَعْلَمِينَ أَيْنَ قَبْرُ يُوسُفَ عَلَيْهِ السَّلَامُ ؟ قَالَتْ: نَعَمْ قَالَ: فَدُلِّينِي عَلَيْهِ،

قَالَتْ: لَا وَاللَّهِ حَتَّى تُعْطِيَنِي مَا أَسْأَلُكَ، قَالَ: ذَاكَ لَكِ، قَالَتْ: فَإِنِّي أَسْأَلُكَ أَنْ أَكُونَ مَعَكَ فِي الدَّرَجَةِ الَّتِي تَكُونُ فِيهَا فِي الْجَنَّةِ. قَالَ: سَلِي الْجَنَّةَ، قَالَتْ: لَا وَاللَّهِ أَنْ أَكُونَ مَعَكَ، فَجَعَلَ مُوسَى يُرَادُّهَا، فَأَوْحَى اللَّهُ تَبَارَكَ وَتَعَالَى إِلَيْهِ: أَنْ أَعْطِهَا ذَلِكَ، فَإِنَّهُ لَا يَنْقُصُكَ شَيْئًا، فَأَعْطَاهَا وَدَلَّتْهُ عَلَى الْقَبْرِ، فَأَخْرَجَ الْعِظَامَ وجَاوَزَ الْبَحْرَ»

Sayyidna Ali (a.s) narrates that whenever a person asked something from the Prophet(ﷺ), the prophet(ﷺ) would always answer by saying "Yes" if he wanted to give ,and if he did not want to give he would remain silent but he would never say "No" to anyone.Once a Bedouin came to the presence of the Prophet(ﷺ) and asked something for him. The Prophet(ﷺ) remained silent ,the Bedouin asked again the second time and he remained silent.At the third time the Prophet(ﷺ) said in a rebuking manner,

"ASK FOR WHATEVER YOU WANT , O BEDOUIN" !

Sayyidna Ali(a.s) says that "We felt envious of him ,**WE THOUGHT HE WILL ASK JANNAH (PARADISE) FROM THE PROPHET(ﷺ)** !

The Bedouin thus requested for a camel and some goods . The Prophet(ﷺ) accepted .We were surprised at his requests.The Prophet (ﷺ) then said "How different is this Bedouin from the old lady of the Israelites."

The companions asked , " What is that about old lady of Bani Israil ? "

Then he(ﷺ) began narrating the incident that, when Musa (a.s) asked Allah about the reason .Allah revealed to him that there is a grave of Prophet Yusuf(a.s) nearby and that he should take his blessed body with him. Musa(a.s) did not know the exact place of the grave so Allah ordered him to ask the old lady to show him the place. He went to the old lady and asked her whether she knew the place where Prophet Yusuf was buried .She answered in the affirmative.She was asked to show it but she refused saying , " No ,by God , unless you give me that which I ask for !Prophet Musa agreed .She then said , " I want to be with you in paradise ! ***Musa(a.s) said , "JUST ASK FOR PARADISE "*** meaning ,don't ask for such a great thing (how can you be with me in paradise?) She said , " No ,by Allah I will not tell you the place" . Thus Musa(a.s) kept on refusing her till Allah revealed to him to ACCEPT HER REQUEST ,as he will not lose anything.Thus he accepted her as his companion in Jannah.She then showed him the place and Musa took the (remains of) blessed body and passed the sea.

Tabarani ,Al Mu’jam al Awsat , 7/374 # 7767
Kharaiti, Makarim al Akhlaq , 1/203 # 616
Haythmi,Majma az Zawaid , 10/171 # 17349
Kanz ul Ummal , 2/616 # 4895

This incident is Also narrated by Abu Musa Ash’ari (r.a) with some variation in words . See : Musnad Abu Ya’la ,13/236 # 7254 ; Sahih Ibn Hibban , 2/500 # 723 ; Mustadrak Hakim , 2/439 # 3523 ; 2/624 # 4088

عَنْ أَبِي هُرَيْرَةَ قَالَ: " اشْتَرَى عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ الْجَنَّةَ مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَرَّتَيْنِ: بَيْعَ الْحَقِّ حَيْثُ حَفَرَ بِئْرَ مَعُونَةَ، وَحَيْثُ جَهَّزَ جَيْشَ الْعُسْرَةِ

Abu Huraira(r.a) narrates , “ Uthman bin Affan(r.a) purchased(bought) the Jannah from Prophet(ﷺ) twice . :
Firstly, by getting the Ma’una well (well of ruma) digged , and secondly, when he equipped the army of Usrah (i.e., Tabuk's Ghazwa)

Mustadrak Hakim ,3/115 # 4570
Abu Nu’aym , Hilyat ul Awliya ,1/58

***** Can someone purchase a thing from the one who is not the owner of that thing ? *****

He can take anything From Jannah ,while Standing on Earth .

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّهُ قَالَ خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَصَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم وَالنَّاسُ مَعَهُ، فَقَامَ قِيَامًا طَوِيلاً نَحْوًا مِنْ سُورَةِ الْبَقَرَةِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ فَقَامَ قِيَامًا طَوِيلاً وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلاً وَهُوَ دُونَ الْقِيَامِ الأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلاً وَهُوَ دُونَ الرُّكُوعِ الأَوَّلِ، ثُمَّ رَفَعَ ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ، وَقَدْ تَجَلَّتِ

الشَّمْسُ، فَقَالَ " إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ لاَ يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلاَ لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَاذْكُرُوا اللَّهَ ". قَالُوا يَا رَسُولَ اللَّهِ رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ هَذَا، ثُمَّ رَأَيْنَاكَ تَكَعْكَعْتَ. فَقَالَ " إِنِّي رَأَيْتُ الْجَنَّةَ. أَوْ أُرِيتُ الْجَنَّةَ. فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا وَلَوْ أَخَذْتُهُ لأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا، وَرَأَيْتُ النَّارَ فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ ". قَالُوا لِمَ يَا رَسُولَ اللَّهِ قَالَ " بِكُفْرِهِنَّ ". قِيلَ يَكْفُرْنَ بِاللَّهِ قَالَ " يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الإِحْسَانَ، وَلَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ ".

Narrated Abdullah bin Abbas(r.a):

During the lifetime of Allah's Messenger (ﷺ), the sun eclipsed. Allah's Messenger (ﷺ) offered the prayer of (the) eclipse) and so did the people along with him. He performed a long Qiyam (standing posture) during which Surat-al-Baqara could have been recited; then he performed a pro-longed bowing, then raised his head and stood for a long time which was slightly less than that of the first Qiyam (and recited Qur'an). Then he performed a prolonged bowing again but the period was shorter than the period of the first bowing, then he stood up and then prostrated. Again he stood up, but this time the period of standing was less than the first standing. Then he performed a prolonged bowing but of a lesser duration than the first, then he stood up again for a long time but for a lesser duration than the first. Then he performed a prolonged bowing but of lesser duration than the first, and then he again stood up, and then prostrated and then finished his prayer. By then the sun eclipse had cleared. The Prophet (ﷺ) then said, "The sun and the moon are two signs among the signs of Allah, and they do not eclipse because of the death or birth of someone, so when you observe the eclipse, remember Allah (offer the eclipse prayer)." They (the people) said, "***O Allah's Messenger (ﷺ)! We saw you stretching your hand to take something at this place of yours, then we saw you stepping backward." He said, "I saw Paradise, and I stretched my hand to pluck a bunch (of grapes), and had I plucked it, you would have eaten of it as long as this world exists***. Then I saw the (Hell) Fire, and I have never before, seen such a horrible sight as that, and I saw that the majority of its dwellers were women." The people asked, "O Allah's Messenger (ﷺ)! What is the reason for that?" He replied, "Because of their ungratefulness." It was said. "Do they disbelieve in Allah (are they ungrateful to Allah)?" He replied, "They are not thankful to their husbands and are ungrateful for the favors done to them. Even if you do good to one of them all your life, when she seems some harshness from you, she will say, "I have never seen any good from you.' "

Sahih Bukhari # 5197

Also See: Sahih Bukhari # 1212 ; Sahih Muslim # 901 ; Sunan Nasa'I # 1472 [Narrated by Sayyidah Aisha (r.a)]

He (ﷺ) can plant the tree in Jannah while standing on Earth

عَنْ بُرَيْدَةَ قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا خَطَبَ قَامَ فَأَطَالَ الْقِيَامَ، فَكَانَ يَشُقُّ عَلَيْهِ قِيَامُهُ، فَأُتِيَ بِجِذْعِ نَخْلَةٍ فَحُفِرَ لَهُ، وَأُقِيمَ إِلَى جَنْبِهِ قَائِمًا لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَكَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا خَطَبَ فَطَالَ الْقِيَامُ عَلَيْهِ، اسْتَنَدَ إِلَيْهِ، فَاتَّكَأَ عَلَيْهِ، فَبَصُرَ بِهِ رَجُلٌ كَانَ وَرَدَ الْمَدِينَةَ فَرَآهُ قَائِمًا إِلَى جَنْبِ ذَلِكَ الْجِذْعِ، فَقَالَ لِمَنْ يَلِيهِ مِنَ النَّاسِ: لَوْ أَعْلَمُ أَنَّ مُحَمَّدًا يَحْمَدُنِي فِي شَيْءٍ يَرْفُقُ بِهِ، لَصَنَعْتُ لَهُ مَجْلِسًا يَقُومُ عَلَيْهِ، فَإِنْ شَاءَ جَلَسَ مَا شَاءَ، وَإِنْ شَاءَ قَامَ، فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «ائْتُونِي بِهِ» فَأَتَوْهُ بِهِ فَأُمِرَهُ أَنْ يَصْنَعَ لَهُ هَذِهِ الْمَرَاقِيَ الثَّلَاثَ أَوِ الْأَرْبَعَ - هِيَ الْآنَ فِي مِنْبَرِ الْمَدِينَةِ -، فَوَجَدَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فِي ذَلِكَ رَاحَةً فَلَمَّا فَارَقَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْجِذْعَ وَعَمَدَ إِلَى هَذِهِ الَّتِي صُنِعَتْ لَهُ، " جَزِعَ الْجِذْعُ، فَحَنَّ كَمَا تَحِنُّ النَّاقَةُ حِينَ فَارَقَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَزَعَمَ ابْنُ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسلَّمَ حِينَ سَمِعَ حَنِينَ الْجِذْعِ رَجَعَ إِلَيْهِ فَوَضَعَ يَدَهُ عَلَيْهِ، وَقَالَ: «اخْتَرْ أَنْ أَغْرِسَكَ فِي الْمَكَانِ الَّذِي كُنْتَ فِيهِ، فَتَكُونَ كَمَا كُنْتَ، وَإِنْ شِئْتَ أَنْ أَغْرِسَكَ فِي الْجَنَّةِ فَتَشْرَبَ مِنْ أَنْهَارِهَا وَعُيُونِهَا فَيَحْسُنَ نَبْتُكَ، وَتُثْمِرَ فَيَأْكُلَ أَوْلِيَاءُ اللَّهِ مِنْ ثَمَرَتِكَ وَنَخْلِكَ فَعَلْتُ» فَزَعَمَ أَنَّهُ سَمِعَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسلَّمَ وَهُوَ يَقُولُ لَهُ: «نَعَمْ قَدْ فَعَلْتُ مَرَّتَيْنِ» . فَسَأَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسلَّمَ فَقَالَ: «اخْتَارَ أَنْ أَغْرِسَهُ فِي الْجَنَّةِ»

Buraidah (r.a) narrated : …..Prophet(ﷺ) used to deliver the sermon by resting on a dry stem of date palm tree . (later) When a new Pulpit(minbar) was made for Prophet(ﷺ) , he left that branch and proceeded towards the new pulpit . Due to this (distance and separation from Prophet) the dry Palm stem started crying loudly like a she-camel .When Prophet(ﷺ) heard it crying , he went back near it . He (embraced it and) kept his blessed hand on that stem and said to it :

“ ***I give you choice , if u want I will plant you back here on your previous place (and you will once again become green) . Or if you want , I will plant you in Jannah*** . You will get the waters from streams of Jannah and you will bear fruits . And your fruits will be eaten by Pious Slaves of Allah (Awliya) . If you want I will do this” .

The narrator says , (after a small pause) Prophet (ﷺ) said to the stem , “ I have done so ! I have done so ! ” .When Prophet(ﷺ) was asked reagarding this he replied , “ It selected the choice of being planted in Jannah , (So I planted it in Jannah) ”

Sunan Darmi , 1/178 # 32

Abi Nu’aym ,Dalail un Nubuwwah , 1/401 # 306

Baihaqi , Al-Aiteqad , 1/271

Ibn Hajar , Fath ul Bari , 6/603 ; Ayni ,Umdat ul Qari , 16/129

His control and authority on Hell fire

عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، قَالَ سَمِعْتُ الْعَبَّاسَ، يَقُولُ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أَبَا طَالِبٍ كَانَ يَحُوطُكَ وَيَنْصُرُكَ فَهَلْ نَفَعَهُ ذَلِكَ قَالَ " نَعَمْ وَجَدْتُهُ فِي غَمَرَاتٍ مِنَ النَّارِ فَأَخْرَجْتُهُ إِلَى ضَحْضَاحٍ " .

Abdullah bin al-Harith reported:I heard Abbas say: I said: " O Messenger of Allah, verily Abu Talib defended you and helped you; would it be beneficial for him?" He (Prophet) said: Yes; I found him in the lowest part of the Fire and I brought him to the shallow part.

[*Sahih Muslim : Kitab al Iman ,1/194 # 209*]

عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " لَيَخْرُجَنَّ قَوْمٌ مِنَ النَّارِ بِشَفَاعَتِي يُسَمَّوْنَ الْجَهَنَّمِيِّينَ " .

It was narrated from 'Imran bin Husain that the Prophet (ﷺ) said:
"Some people will be brought forth from Hell by my intercession, who will be called Al-Jahannamiyyin (those who came out of Hell)."

Sahih Bukhari ,Kitab ar Riqaq # 6566
Sunan Abi Dawud 4740
Sunan Tirmizi # 2680
Sunan Ibn Maaja # 4458

Section -7.Allah seeks his consultation,gives him authority and choices and thereby seeks his pleasure

Allah says in Quran :

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ

“And of course(soon), your Lord will give you so much that you will be pleased.”

[Quran ,Al- Dhuha ,93/5]

عَوْفَ بْنَ مَالِكٍ الأَشْجَعِيَّ، يَقُولُ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم ‏"‏ أَتَدْرُونَ مَا خَيَّرَنِي رَبِّيَ اللَّيْلَةَ ‏"‏ ‏.‏ قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ ‏"‏ فَإِنَّهُ خَيَّرَنِي بَيْنَ أَنْ يَدْخُلَ نِصْفُ أُمَّتِي الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ فَاخْتَرْتُ الشَّفَاعَةَ ‏"‏ ‏.‏ قُلْنَا يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنَا مِنْ أَهْلِهَا ‏.‏ قَالَ ‏"‏ هِيَ لِكُلِّ مُسْلِمٍ ‏"

‘Awf bin Malik Al-Ashja’i said:

“The Messenger of Allah (ﷺ) said: ‘Do you know what choice my Lord gave me on this night?’ We said: ‘Allah and His Messenger know best.’ He said: ‘***He gave me the choice between admitting half of my nation to Paradise and intercession, and I chose intercession***.’ We said: ‘O Messenger of Allah, pray that we will be among its people (the people who will get your intercession).’ He said: ‘It is for every Muslim.’

Sunan Ibn Maaja , 2/1444 # 4317
Sunan Tirmizi ,4/627 # 2441
Musnad Ahmed ,Musannaf Ibn Abi Shaiba, Jaami Ma’mar bin Rashid , As-Sunnah li Ibn Abi Asim

Also narrated by Abu Musa(r.a) and Ibn Umar(r.a) in Musnad Ahmed , Baihaqi’s Al-Aiteqad , Ibn Abi Asim’s As-Suunah , Musnad Ruyani …etc

حُذَيْفَةَ بْنَ الْيَمَانِ يَقُولُ: غَابَ عَنَّا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَلَمْ يَخْرُجْ حَتَّى ظَنَنَّا أَنْ لَنْ يَخْرُجَ، فَلَمَّا خَرَجَ سَجَدَ سَجْدَةً فَظَنَنَّا أَنَّ نَفْسَهُ قَدْ قُبِضَتْ فِيهَا، فَلَمَّا رَفَعَ رَأْسَهُ قَالَ: "إِنَّ رَبِّي اسْتَشَارَنِي فِي أُمَّتِي مَاذَا أَفْعَلُ بِهِمْ، فَقُلْتُ: مَا شِئْتَ أَيْ رَبِّ، هُمْ خَلْقُكَ وَعِبَادُكَ، فَاسْتَشَارَنِي الثَّانِيَةَ، فَقُلْتُ لَهُ كَذَلِكَ، فَقَالَ: لَا أُحْزِنُكَ فِي أُمَّتِكَ يَا مُحَمَّدُ، وَبَشَّرَنِي أَنَّ أَوَّلَ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي مَعِي سَبْعُونَ أَلْفًا مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا، لَيْسَ عَلَيْهِمْ حِسَابٌ......

Hudhaifa bin al Yaman(r.a) narrated , " Once Prophet(ﷺ) remained in his home and didn't come out .We felt he might not come out . Then in meantime as he came out of his home he went into prostration .He remained in prostration for such a long time that we thought his soul might have left his blessed body .Then he raised his head and said , "***Indeed My Lord sought my consultation*** as regards to my Ummah that what He should do to them? I said "O my Lord! Do what You Like. They are Your creations and Your servants." ***He Consulted me the second time***. I said the same thing. ***He consulted the third time***, I replied in the same manner. Then Allah Almighty said, "I will indeed, not upset you as regards to your Ummah, O Muhammad !" He then gave the glad tidings that seventy thousand of my followers will enter Jannah without being accounted, and there will be seventy thousand with every thousand. …{ till the end }

Musnad Ahmed ,38/361 # 23336
Abu Bakr Bazzaz , Fawaid ash Shaheer , 1/682 # 927
Ibn Kathir , Jami al Masaneed wal Sunan , 2/361 # 2170
Kanz ul Ummal ,11/448 # 32109

In a Hadith narrated by Abu Muwaihib Prophet (ﷺ) said to him :

يَا أَبَا مُوَيْهِبَةَ إِنِّي قَدْ أُوتِيتُ بِمَفَاتِيحِ خَزَائِنِ الدُّنْيَا وَالْخُلْدِ فِيهَا، ثُمَّ الْجَنَّةُ، فَخُيِّرْتُ بَيْنَ ذَلِكَ وَبَيْنَ لِقَاءِ رَبِّي» قُلْتُ بِأَبِي أَنْتَ وَأُمِّي، خُذْ مَفَاتِيحَ خَزَائِنِ الدُّنْيَا وَالْخُلْدَ فِيهَا، ثُمَّ الْجَنَّةَ قَالَ: «لَا وَاللَّهِ يَا أَبَا مُوَيْهِبَةَ، لَقَدِ اخْتَرْتُ لِقَاءَ رَبِّي

" O Abu Muwaihib ! I was given(by Allah) the keys of treasures of the world and living in it forever , the Jannah and Meeting with Allah ,to opt among them ." I said , " May my parents be sacrificed on you , you opt for the treasures of world ,living in it forever and the Jannah" .

He(ﷺ) said , " No ! By Allah , O Abu Muwaihib I chose meeting with Allah " .

Sunan Darmi , 1/215 # 79
Musnad Ahmed,25/376 # 15997
Mustadrak Hakim , 3/57 # 4383
Tabarani ,Al-Mu'jam al Kabeer, 22/346 # 871
Ibn Abi Asim,Al-Ahaad wal Masani,1/343 # 467

***** Allah gave him the choice of ' staying in world forever ' .Inspite it has come in Quran that the World will end and every living being will have to die .*****

<u>Note :</u>

*If a doubt arises that , ' in this Hadees it is apparent that Prophet(ﷺ) didn't choose the Keys of treasures of the world but chose meeting with Allah ,so how is it ,that he possess the keys of world ?'. Then corrected understanding of this Hadees according to this Faqeer is that ,The choice was not about taking or not taking the Keys ,because the keys were granted to Prophet(ﷺ) as we have already read in the very beginning .Rather the choice was between " **Living in Earth forever** with those keys and Jannah or meeting with Allah alongwith the keys and Jannah" . Hence the correct meaning would be " With the possession of Keys and authority on Jannah ,Prophet(ﷺ) chose meeting with Allah rather than staying in world forever".And he doesn't need those keys of treasures for himself , but he only posses them as Allah has made him the authority over it and he distributes from the treasures of world amongst the Ahlu-Duniya to whom he and Allah likes to.*

Even for a stance if denial is considered ,then it would mean that he denied it for himself ,

as Prophet(ﷺ) has no Hajah for Duniya or whatever is in it , or even the Jannah .In this sense he chose meeting with Allah as Prophet(ﷺ) has no desire other than Allah .
This hadith simply means, that the keys of the Dunya and Jannah are with the Prophet and He (inspite of having them, and having the choice of just enjoying them forever), chose to meet Allah.

- Allahu wa Rasoolu A'lam -

Allah made Masjid al Haram as Qibla, by the wish of Prophet (ﷺ)

Allah says in Quran :

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

(O Beloved!) We have been watching your radiant face turning frequently towards heaven ,So We will indeed make you turn towards that Qibla (direction of Prayer) **which you feel pleased with** ,So turn your face towards the Sacred Mosque right now..

[Quran , Al-Baqarah, 2:144]

Imam Fakhruddin Razi and Imam Qushairi records :

كَأَنَّهُ تَعَالَى قَالَ: يَا مُحَمَّدُ كُلُّ أَحَدٍ يَطْلُبُ رِضَايَ وَأَنَا أَطْلُبُ رِضَاكَ فِي الدَّارَيْنِ

Allah said , " O Muhammad ! everyone seeks my pleasure(Ridha) and I seek your Pleasure in hereafter " .

Razi , Tafseer Mafatih al Ghaib, 4/82 , Under 2:144
Abdul Karim Qushairi , Tafseer Lata'if al Ishraat , 1/134, Under 2:144

Prophet’s Command on Malakul Mawt(Angel of Death) and his Authority on his own Wisal .

عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ هَبَطَ جِبْرِيلُ عَلَى أَبِي الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ وَفَاتِهِ بِثَلاثٍ ، وَقَالَ : إِنَّ اللَّهَ أَرْسَلَنِي إِلَيْكَ ، يَقُولُ : كَيْفَ تَجِدُكَ ، قَالَ : أَجِدُنِي يَا جِبْرِيلُ مَغْمُومًا مَكْرُوبًا ، فَأَتَاهُ ثَلاثَةَ أَيَّامٍ ، يَقُول لَهُ : مِثْلَ ذَلِكَ ، فَلَمَّا كَانَ يَوْمُ الثَّالِثِ أَتَاهُ ، فَقَالَ : هَذَا مَلَكُ الْمَوْتِ يَسْتَأْذِنُ عَلَيْكَ ، قَالَ : وَمَا اسْتَأْذَنَ عَلَى آدَمِيٍّ قَبْلَكَ ، وَلا يَسْتَأْذِنُ عَلَى آدَمِيٍّ بَعْدَكَ ، وَقَالَ مَلَكُ الْمَوْتِ : إِنَّ اللَّهَ أَمَرَنِي أَنْ أُطِيعَكَ ، إِنْ أَمَرْتَ قَبَضْتُ رَوْحَكَ ، وَإِنْ أَمَرْتَنِي تَرَكْتُهَا ، فَقَالَ : امْضِ لِمَا أُمِرْتَ بِهِ ، فَقَالَ جِبْرِيلُ :يَا مُحَمَّدُ هَذَا آخِرُ وَطْئِي الأَرْضَ ، وَأَنْتَ آخِرُ حَاجَتِي مِنَ الدُّنْيَا " ،

It is narrated by Ali bin Abi Talib(r.a) that he said , “ Three days before the passing away of Abul Qasim [i,e Prophet(ﷺ)] , Jibreel came to him(ﷺ) and said , “ Allah has sent me to you ,to ask you that how do you feel ? ”
Prophet(ﷺ) said , “ O Jibreel ! I find myself painful and in grief ” .
Jibreel kept coming for three days and asked the same thing . And on the third day (he came with the angel of death) and said , “ ***This is the angel of death,and he seeks your permission to enter upon you*** !, He never asked permission from anyone before you ,nor he will ask it after you ” [When Prophet (ﷺ) gave him permission] The angel of death came and said to him , “ ***Allah has commanded me to obey you , If you order me I will take your blessed soul ,and if you command me ,I will leave it (and not take it)*** ” .
Prophet(ﷺ) said , “ Do it what you have been said (i,e You can take it) ”

Jibreel (a.s) said , “ This was my last trip to Earth(with Message from Allah) ! As you were my only need(reason) for my visit to Earth ” .

[Hamzah bin Yusuf ,Tarikh Jurjaan , 1/364] (Sahih,Inshallah)

And in another narration with different chain ,it comes that:

…………..

فَلَمَّا كَانَ الْيَوْمُ الثَّالِثُ هَبَطَ جِبْرِيلَ وَمَعَهُ مَلَكُ الْمَوْتِ، وَمَعَهُ مَلَكٌ عَلَى شِمَالِهِ يُقَالُ لَهُ: إِسْمَاعِيلُ، جُنْدَهُ سَبْعُونَ أَلْفِ مَلَكٍ، جُنْدُ كُلِّ مَلَكٍ مِنْهُمْ مِائَةُ أَلْفٍ، وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلا هُوَ اسْتَأْذَنَ رَبَّهُ عَزَّ وَجَلَّ فِي لِقَاءِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالتَّسْلِيمِ عَلَيْهِ، فَسَبَقَهُمْ جِبْرِيلُ عَلَيْهِ السَّلامُ، فَقَالَ: السَّلامُ عَلَيْكَ يَا مُحَمَّدُ، أَرْسَلَنِي إِلَيْكَ مَنْ هُوَ أَعْلَمُ بِمَا تَجِدُ مِنْكَ خَاصَّةً لَكَ وَإِكْرَامًا لَكَ وَتَفْضِيلا لَكَ، يَقُولُ لَكَ: كَيْفَ تَجِدُكَ؟ قَالَ: "أَجِدُنِي مَغْمُومًا وَأَجِدُنِي مَكْرُوبًا." قَالَ: وَاسْتَأْذَنَ مَلَكُ الْمَوْتِ، فَقَالَ جِبْرِيلُ: يَا مُحَمَّدُ، هَذَا مَلَكُ الْمَوْتِ يَسْتَأْذِنُ عَلَيْكَ، وَاعْلَمْ أَنَّهُ لَمْ يَسْتَأْذِنْ عَلَى أَحَدٍ قَبْلَكَ، وَلا يَسْتَأْذِنُ عَلَى أَحَدٍ بَعْدَكَ؛ قَالَ: "ائْذَنْ لَهُ يَا جِبْرِيلُ". قَالَ: فَدَخَلَ، فَقَالَ: السَّلامُ عَلَيْكَ يَا مُحَمَّدُ، أَرْسَلَنِي إِلَيْكَ رَبِّي وَرَبُّكَ، وَأَمَرَنِي أَنْ أُطِيعَكَ فِيمَا تَأْمُرُنِي بِهِ؛ إِنْ أَمَرْتَنِي أَنْ أَقْبِضَ نَفْسَكَ قَبَضْتُهَا، وَإِنْ كَرِهْتَ تَرَكْتُهَا؛ قَالَ: "وَتَفْعَلُ ذَلِكَ يَا مَلَكَ الْمَوْتِ؟" قَالَ: بِذَلِكَ أُمِرْتُ يَا مُحَمَّدُ، فَأَقْبَلَ عَلَيْهِ جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ، إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدِ اشْتَاقَ إِلَيْكَ وَأَحَبَّ لِقَاءَكَ، فَأَقْبَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مَلَكِ الْمَوْتِ، فَقَالَ": امْضِ لِمَا أُمِرْتَ بِهِ". فَقُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

….After asking the same question(i,e Allah asks you how do you feel) for three days , on the third day , Jibreel came, accompanied with the Angel of Death who was called as Isma'eel . He was the leader of Seventy thousand Angels ,in which each angel was leader of further one lakh angels . And none knows the hosts of your Lord except those whom Allah permitted for the countenance of Muhammad (ﷺ) ,and those who send salutations upon him .

Then Jibreel(a.s) said " I have been sent to you by the one who knows your condition better that you , (but) Especially for you, for your Honour and for your Superiority (and virtues) ,he asks you , " How do you find yourself ? "

Prophet (ﷺ) said " I find myself painful and in grief ". He said , " The Angel of death seeks your permission " .

The Jibreel said " Yaa Muhammad(ﷺ) , This is the angel of death,and he seeks your permission to enter upon you !, He never asked permission from anyone before you ,nor he will ask it after you " He said , " Let him come O Jibreel " . Thus he entered and said , " Assalamu alaika Yaa Muhammad, Your and my Lord sent me to you ,and has commanded me to obey whatever you order me to do, If you order me I will take your blessed soul ,and if u dislike it I will leave it (not do so) "

Prophet(ﷺ) said , " Will you do so O Angel of Death ? " . He said , " This is what I have been commanded Yaa Muhammad(ﷺ) " Jibreel intervened and said , " Yaa

Muhammad(ﷺ) , Allah almighty longs for you and loves to meet you " So Prophet(ﷺ) turned towards the Angel of Death and said , " Go ahead (and do it) as ordered " .
Thus he took the blessed soul of Prophet(ﷺ) .

[Ajuri , Al-Shariah , 4/1624 # 1113 ; 5/2360 # 1841]

This incident is also Narrated by Imam Hussain(a.s) as recorded in Tabarani's Al-Mu'jam al Kabeer , 3/128 # 2890 ; Abul Fath al Maqdasi in Al-Amali # 04
Imam Zain ul Abideen in Sunan al Maasoorah lil Shafaii , 1/334 # 390 ; Baihaqi , Dalail un Nubuwwah , 7/267
Narrated by Imam Muhammad al Baqir in Dalail un Nubuwwah of Baihaqi ,7/211

Section -8. Manhaj of some renowned scholars

*** Shaykh Ibn Taymiyya writes :**

وقد أقامه الله مقام نفسه في أمره ونهيه وإخباره وبيانه فلا يجوز أن يفرق بين الله ورسوله في شيء من هذه الأمور.

“ Allah has made Prophet(ﷺ) his vicegerent (i,e kept Prophetﷺ with himself on the same status) in the matters of commandments,prohibitions,giving the news(tidings) , and speech .(Therefore) It is not permissible to differentiate between Allah and his Prophet in anything from these affairs ”

[*As-Sarim al Maslool ,Page : 41*]

*** Shaykh Ibn Qayyim writes :**

أن كل خير نالته أمته في الدنيا والآخرة، فإنما نالته على يده

“ All the goodness of world and hereafter ,are recieved by Ummah through the hand of Prophet(ﷺ) ”

[*Ibn Qayyim, Zaad al Maad , Volume : 01 , Page : 149 ,Published: Dar al Kitab al Arbi*]

*** Imam Qastalani writes :**

فهو -صلى الله عليه وسلم- وإن تأخرت طينته، فقد عرفت قيمته، فهو خزانة السر، وموضع نفوذ الأمر، فلا ينفذ أمر إلا منه، ولا ينقل خير إلا عنه

“He (ﷺ) is the treasure of the secrets and by whom the orders of the world take place. There is no order except that it goes to him and no bounty is distributed except through his command”.

ألا بأبي من كان ملكا وسيدا ... وآدم بين الماء والطين واقف

إذا رام أمرا لا يكون خلافه ... وليس لذاك الأمر فى الكون صارف

" May my parents be sacrificed upon him who is the king and the master,

Since when Prophet Adam Alaihis Salām was between Soil and water.

When he intends to order something, nothing can go against him,

As there is no one in the universe who can instruct anything against him."

[*Qastalani, Mawahib ul laduniya , 1/38*]

*** Imam Ibn Hajar al Haitami al Makki (Rh) writes :**

وأنه خليفة الله الذى جعل
خزائن كرمه وموائد نعمه طوع يديه وتحت إرادته يعطي منهما من يشاء ويمنع من يشاء

"He (ﷺ) is such a great vicegerent of Allah that Allah Almighty has given him the authority over the treasures of His generosity and His bounties and he(ﷺ) may grant from them to whomsoever he desire, and not give to whomsoever he displeases."

[*Haytami, Al-Jowhar al Munazzam ,Page : 80*]

*** Shaykh Abdul Haq Muhaddis Dehlwi (Rh) writes :**

"The correct and accepted belief is that ,Prophet(ﷺ) has been granted all the commandments (ahkam) , he can give any order(command) to whoever he wishes. He can make a certain act forbidden for someone and the same act permissible for someone".

[*Shaykh Abdul Haq ,Madarijun Nubuwwah, 2/317,318*]

The Prophet (ﷺ) has grasped the whole world

Sayyidah Aaminah (r.a) narrates that on the night when Prophet(ﷺ) was born a announcer was announcing (unseen voice) :

وإذا قائل يقول بخ بخ قبض محمد- صلى الله عليه وسلم- على الدنيا كلها لم يبق خلق من أهلها إلا دخل طائعا فى قبضته

" How great ! How great ! Muhammad (ﷺ) have grasped (conquered) the whole world ! Nothing from the creations of the world have remained which didn't come under his grasp obediently (happily) " .

Kharkushi ,Sharaf al Mustafa , 1/359
Maqrazi , Imta al Asma , 4/49
Suyuti , Khasais ul Kubra ,1/82
Qastalani ,Mawahib ul laduniya , 1/77
